This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

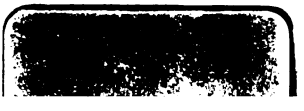
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

600013316K

600013316K



MEMOIRS

OF THE LATE

WILLIAM STEVENS, ESQ.

TREASURER OF QUEEN ANNE'S BOUNTY.

BY THE LATE

HON. SIR JAMES ALLAN PARK, KNT. D.C.L.
ONE OF THE JUDGES OF THE COURT OF COMMON PLEAS.

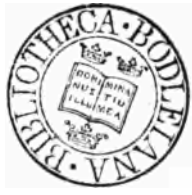
"He, who desires that the table of his life may be fair, will be careful to propose to himself the best examples; and will never be content, till he equals or excels them."—OWEN FELTHAM.

A NEW EDITION, REVISED AND ENLARGED.

LONDON:
RIVINGTONS, WATERLOO PLACE.
1859.

210. c. 325

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.



PREFACE

TO

THE PRESENT EDITION.

THE work here offered to the reader was first printed about fifty years ago. It is now republished in a revised and enlarged form.

The example of a person like Mr. WILLIAM STEVENS appears to have some special claims to remembrance. He was trained to a mercantile life, and had ample opportunities of becoming rich; but he was content with a moderate competency, and bestowed the greater part of his income on works of Piety and Charity.

He also found leisure for literary pursuits, particularly for the study of Theology and Church-Government; and he lived in habits of friendly intercourse with some of the most pious and learned men of his time: and defended by his writings the doctrine and discipline of the Church of England, which he illustrated and adorned by his example.

On these accounts, his name may be admitted to a place among those of other wise and good laymen, which will ever be endeared to the memories of faithful members of the English Church; such as Izaak Walton, Matthew Hale, Robert Boyle, John Evelyn, Robert Nelson, and Joshua Watson.

Mr. Stevens was never married; but he may be said to have left many behind him who look on him as an ancestor. The principles of Religion and Polity, which guided his conduct in times of spiritual apathy and lukewarmness, and of public restlessness and anarchy, became the groundwork of a Society, deriving its title from the modest name by which he called himself, and which is known to some as "Nobody's Friends."

The members of this Society may be regarded, in a certain sense, as his posterity; and their fraternal union, and happy meetings, may perhaps have exercised an influence, not less powerful and salutary, because quiet and unobtrusive, in cherishing and maintaining those sound religious and political principles, which its Founder advocated unswervingly and unflinchingly, but charitably and wisely, in his writings, and exhibited in his life; and which, under the Divine Blessing, have made the Church and State of England to be what by God's goodness they are; and which will, it is humbly hoped, notwithstanding the dangers which now seem to threaten their peace and safety, continue

to sustain the Altar and Throne of England for many generations.

This Society consists of an equal number of Clergy and Laity; and probably owes much of its usefulness, permanence, and welfare, to this combination. In evidence of the soundness of its principles, and of its constitution, it may be observed, that while some other societies, which have enjoyed greater secular advantages, particularly in deriving their existence and name from distinguished political leaders, or from other eminent persons, have not been of long duration, the stability of "Nobody's Friends," notwithstanding its humbler origin, remains unimpaired after a lapse of near sixty years; and it appears to be in as prosperous a state, under its present revered President, as at any period of its existence.

The names of its Members, since its foundation, are added in the present edition.

WESTMINSTER,
10*th October*, 1859.

DEDICATION

PREFIXED TO THE FIRST EDITION.

TO THE RIGHT REV. JOHN SKINNER,

SENIOR BISHOP

OF THE EPISCOPAL CHURCH IN SCOTLAND.

RIGHT REVEREND SIR,

IN offering the Memoirs of William Stevens to the public observation, many reasons concur to induce me to do so under the auspices of your most respectable name. The long and intimate friendship, which subsisted between you and the excellent person, whose life is now recorded, well enables you to judge whether he was not, both in his principles and in the habits of his life, fully entitled to that high eulogium, which, throughout this work, I have thought it due to truth to bestow upon his character, namely, that of the sincere and consistent Christian.

Another reason for inscribing this work to you is, that it is my intention to dedicate the whole

produce, arising from its sale, to the fund established for the relief of some of the members of that pure, but depressed, portion of the Christian Church, over which, as its Senior Bishop, you have so long and so ably presided.

But above all other reasons, I have taken the liberty of dedicating this little work to you, as it affords me an opportunity of publicly declaring, how much your name and character are revered by all, who have had the pleasure of knowing you so long, and so well as I have; believing, as I do, that you are surpassed by no man of your own order, in soundness of doctrine, or in sanctity of life. It is, therefore, with sentiments of the highest respect and veneration, that I subscribe myself,

Right Reverend Sir,

Your very faithful and obedient Servant,

THE AUTHOR.

MEMOIRS

OF

WILLIAM STEVENS, ESQ.

ALTHOUGH it is to the Author a source of pure and unmixed pleasure, to be required to give some account of his departed Friend, the subject of this Memoir; yet he would have been happy, as well for the sake of those, into whose hands this tribute of affection may fall, as that more ample justice might have been done to the character of the excellent man, whose life is about to be recorded, that some other person, whose avocations are not so pressing and laborious as those of the writer, had undertaken the task.

But having, in the moment of his unexpected death, written a hasty sketch of his character in the "Gentleman's Magazine" for February, 1807, none of Mr. Stevens's numerous friends would afterwards take out of the Author's hands a work, which they were pleased to think was thus appropriated to him.

The labour is therefore cheerfully undertaken, and if, in performing it, the writer can come up to his own ideas of the uses to be derived to society from the contemplation of such a character, he is sensible that he shall discharge a duty to the Christian world; and knows, that, in the consideration of such a life, he will greatly improve himself.

He is however aware, that he has not to entertain the reader with the life of a man, filling a distinguished station in the Senate, or in the councils of his Sovereign; of one gloriously fighting his country's battles; of great eminence at the bar; or celebrated in the pulpit as an eloquent divine. Mr. Stevens was none of these; but still he deserves to be held in remembrance. Those actions, which obtain a great share of worldly applause, are not always most deserving of praise; but the character of such a Christian, as is here pourtrayed, is in reality one, which ought to be held up to admiration.

No one can deny the delight he has derived from the perusal of the lives of men, who have gained immortal glory to themselves, who have saved their country by their valour, adorned its councils by their wisdom, or captivated Senates by their eloquence and learning. When biography is employed in recording the lives of such men, delightful as the study is, still its utility, by way of example, is chiefly felt by those who are to traverse the same walks of life, as these illustrious persons trod before them.

But it is of inestimable benefit to all mankind to know from facts, that a life of cheerful piety and

purity, of temperance and humility, being that which all ought to imitate, is that to which all may attain. The writer therefore agrees with Dr. Johnson, "that there has rarely passed a life, of which a judicious and faithful narrative would not be useful:" and he is also of opinion, that the private lives of some persons, such as Mr. Stevens was, belong, in a manner, to posterity for instruction and example. The fault of Biography, in general, is, that it is not sufficiently minute. For instance, we find it recorded that the person whose life is written, attained to excellence; but it is seldom pointed out by what means, by what previous preparation, by what course of study, by what exertions of time, of thought, of talents, or by the exercise of what virtues, such height of excellence was attained.

One view, therefore, which the Author has in submitting this sketch of the life of Mr. Stevens to the world, is to prove, and particularly to the young, how much every man has it in his power, even under very discouraging circumstances, by diligence, fidelity, and attention, to advance himself, not only in worldly prosperity, but in learning and wisdom, in purity of life, and in moral and religious knowledge.

He wishes also to prove, by the lustre of a bright example, that a life of the strictest piety and devotion to God, and of the warmest and most extensive benevolence to our fellow-men, is compatible with the utmost cheerfulness of disposition, with all rational pleasures, and with all the gaiety which young persons naturally feel: but of whom

many are deterred from the pursuits of piety and goodness, because they have been falsely taught that a life of virtue is not consistent with cheerfulness, and that the pursuits of religion are gloomy and enthusiastic. It is said by a learned writer, "that a good God, and a good conscience, and the consciousness of being at peace with both, furnish a perpetual feast, and that it well becomes a wise man to be merry at it[1]." This truth was fully exemplified in the subject of the following Memoir, whose uniform and habitual cheerfulness, whose lively but inoffensive wit, made the young and the gay delight in his society to the last week of his life; because his whole life and conversation proved, that true and undefiled religion, undebased by superstition on the one hand, or fanaticism on the other, had in him her perfect work.

From the perusal of this Memoir also, it will be seen, that this excellent man was far from being puffed up with his own merits, or feeling any of those inward experiences or assurances, to which some enthusiasts pretend; and the whole tenor of his life will fully establish this truth, how humbly at all times he walked with his God: and that, although he had the fullest reliance upon the merits of his Saviour, still the fate of the unprofitable servant begot the strongest apprehensions, even in his rightly constituted mind.

Whatever enthusiasts may boast, or fanatics dare to express, the great and good Dr. Horne, Bishop of Norwich, is a more sure and safe guide in this

[1] Bennet's Sacred Oratory.—*Author's note.*

respect: "the indolent man," says that great prelate, "who is without apprehensions as to the close of life, has never yet considered the subject, as he ought. For one person, who fears death too much, there are a thousand who do not fear it enough, nor have thought in earnest about it." That the Bishop's excellent cousin, Mr. Stevens, did think of it in the manner in which Dr. Horne conceive every true Christian ought to do, is apparent from a letter now lying before me, written by him to a lady, who had been his constant correspondent above thirty years, about five weeks before his death. "As for your having been overwhelmed with the fears of death, it could not be on your own account, but for the sake of others. The love of life is natural, and I hope the fear of death not sinful: for if it is, I am in a woeful condition, I am haunted with it night and day, and though I have no comfort now in life, the approach of death appals me. I experience daily the kindness and attention of friends, and have to lament, which I unceasingly do, how unworthy I am of them."

None but the enthusiast, who glories in self-righteousness, will condemn these feelings; for every Christian knows, that to ensure to himself the blessings of Heaven, his repentance ought to be sincere, his faith stedfast, and his charity fervent; and he knows and feels, that till the last moment of life, while clogged with human infirmity, the exercise of these virtues requires constant exertion on the part of man, and needs continual supplies of assistance from above.

WILLIAM STEVENS was born in the parish of St. Saviour's, Southwark, on the second day of March, in the year 1732. His father was a tradesman, residing in that parish, and certainly much inferior in station to the mother of Mr. Stevens, who was the sister of the Rev. Samuel Horne, Rector of Otham, near Maidstone, in the county of Kent, and aunt of the amiable, pious, and exemplary Dr. George Horne, afterwards Lord Bishop of Norwich.

The father of Mr. Stevens died when he and a sister, the only issue of the marriage, were infants: and the loss of a father,—which, generally speaking, is the greatest earthly misfortune that can happen to a child,—probably laid the foundation of that intimacy between the two cousins, Dr. Horne, and Mr. Stevens, which led to the most beneficial consequences in their future lives.

After the death of her husband, Mrs. Stevens removed with her children to Maidstone, in order to be near her brother's family. Nearly of the same age,—Mr. Stevens not being quite a year and a half younger than his cousin, George Horne,—they passed their early years at the same school, at Maidstone, under the care of the Rev. Deodatus Bye, a gentleman reported to have been of good principles, and well learned in Latin, Greek, and Hebrew; and there they formed that strong attachment, which probably arose from a congeniality of temper and disposition, which ever afterwards distinguished them, and which led to the same studies, though the walk of life, in which these eminent persons moved, was very different.

In Mr. William Jones's Life of Bishop Horne, it is related of Mr. Stevens, though the name is not mentioned, that Mr. Bye had said, that William Stevens never did any thing which he wished him not to have done. When the lad was told of this, he observed, that he "had done many things which his *master never heard of*." This may serve as evidence of the early report of Mr. Stevens's good character, from him who was competent to make it; and as a specimen of his integrity and archness, qualities which never forsook him. What attention he paid to his studies, or what his proficiency was at school, I am not able distinctly to relate: but from the anecdote I have just mentioned, it may fairly be inferred, that his attainments were satisfactory to his master. When he was little more than fifteen, George Horne was sent to University College, Oxford, to prepare himself for holy orders in that church, which he afterwards faithfully served by his matchless writings, and adorned by his exemplary life.

Mr. Stevens was at the same period, being only fourteen, namely, in August, 1746, placed out as an apprentice with Mr. Hookham [2], No. 68, Old Broad-street, an eminent wholesale hosier, and a

[2] Mr. Hookham was father of Jane Hookham, his only child, who married John Frere, Esq., of Roydon Hall, in the county of Norfolk, and M.P. for the city of Norwich, and a member of Nobody's Club, who had issue the Right Hon. John Hookham Frere (M.P. for West Looe, Under Secretary of State for Foreign Affairs, Envoy to Lisbon, Minister to Madrid), and six other sons, four of whom (*viz.* George, William, Bartholomew, and Temple) were elected members of Nobody's Club. See Note at end.

most respectable man. In that house, he from that time lived; and at last died.

Here it would naturally be thought, that separated in situation from his excellent cousin, and having so few things in common, their minds would be estranged from each other. But the fact was quite otherwise; for the congeniality of their sentiments and opinions induced them to keep up a constant correspondence. Mr. Horne informed his friend of the studies in which he was engaged; and Mr. Stevens spent all his leisure time in the acquisition, by his own labour and industry, of those stores, which his relation, the academician, was amassing under better auspices, and with the fruits of which he afterwards enriched the Christian world.

By such means, Mr. Stevens acquired, as is well known to the writer of this account, and to many others now living, not only an intimate acquaintance with the French language, but also attained to a considerable knowledge of Latin, Greek, and Hebrew literature: and became one of the profoundest theologians of his time.

Of the rapidity with which he acquired a knowledge of languages, I have the proof under his own hand; for in a letter to a young friend then at Oxford, now a barrister, dated February, 1789, he says, "It is some time ago since I learnt French, about forty years," (this carries us back to the year 1749, when Mr. Stevens was only seventeen, and an apprentice to Mr. Hookham) "and I remember it was on the same terms you are to pay; so *that* article of expense is not risen in proportion to many

others. The master attended me for one twelve-month, three days in the week, an hour each time, which was all the instruction I had from him."

I have said that Mr. Stevens only employed his *leisure* hours in these pursuits; and in the attainment of all this knowledge, and I repeat the assertion for the benefit of the rising generation; for such was the fact, however strange it may appear to those whose employment is in the season of youth *to kill time*, as they call it, by doing nothing; or by doing what is worse than nothing, indulging in criminal pleasures, which ruin the constitution both of body and mind. But the excellent person, whose life we are now recording, did not thus spend his youth and strength: for from his earliest years he was, what he continued during his long life to be, an example of the strictest purity of life and sobriety of manners, patient industry and attention to business, and of incorruptible integrity. That his studies, and the pursuits of his favourite subjects, Literature and Theology, did not abate any part of the due attention he felt himself bound to pay to his master's business, is best proved by that master's conduct. His apprenticeship expired in 1753, and Mr. Hookham continued him for twelve months in his employ as an assistant; and the next year, 1754, when he was only twenty-two years of age, rewarded his fidelity, and his upright conduct, by giving him a share of his business, and constituting him a partner.

Soon after this most advantageous change in his worldly circumstances had taken place, it appears that the constant attention paid by him to the im-

mediate duties of his station, and his laborious studies, overpowered his health; so that, as I have heard him frequently state, his friends dreaded his falling into a decline. Accordingly he was advised to go to Bristol Hot Wells, where he put himself under the care of Dr. Randolph, a very eminent physician, uncle to the late Bishop of London, of that name, and father of the Rev. Dr. Francis Randolph, and of Mrs. Gunning, the lady of the Rev. Dr. Gunning, of Farnborough, near Bath.

I mention these persons more particularly, because the acquaintance thus commenced with Dr. Randolph, as the able physician, notwithstanding the disparity of years, grew up into a sincere and deep-rooted friendship, which only ceased upon the death of the latter. Their opinions were similar, and the Doctor, though much engaged in the exercise of his very honourable profession, was a deep and learned scholar and divine; a character which his young patient was no less desirous of attaining, and which he afterwards lived to attain.

Dr. Randolph died in the year 1765; but Mr. Stevens appears to have transferred all the affectionate friendship he entertained for the father to the son, Dr. Francis Randolph, and to his daughter, Mrs. Gunning, in the house of which most amiable woman, he spent a great part of many of the latter summers of his life.

Mr. Stevens was early imbued with the deepest convictions of religion; which formed the consolation of his life in the very precarious state of health, under which he was then labouring, as appears from the following letter written from

Bristol to a young friend, who seems to have even then profited by his instructions and example.

The letter is dated the 31st August, 1756, from Bristol Hot Wells.

"I thank you for sending a letter to my tenant: you did not forget to urge him to see the work was well done. I hope it will please my Heavenly Landlord likewise thoroughly to repair this poor ruinous clay cottage of mine, that I may live snug and comfortable: or if it is His good pleasure to pull it down to the ground, that He will raise me up a building of more durable materials, which shall not decay by time, but last for ever. Though the present building, notwithstanding it seems weak and crazy, may (in the opinion of the workman, who has surveyed it, one *Randolph*) stand many years, there being no apparent danger at present of its falling; what a windy night or a hard rain might do, one cannot say: to be sure a house out of repair is sooner blown down than one that is tight and whole. In short I cannot be more particular about myself than that I am much the same upon the whole; and whether I shall get the better of my disorder is quite uncertain: but the Doctor does not apprehend *any danger*, as the phrase is. I wish, my dear friend, I was as able to comply with one part of your request as the other; *and had it in my power to afford you instruction and comfort*, as well as to write to you by the first post. If I have been any way instrumental to your good, I thank God for it: and by the *weakness* of the *means is His strength made perfect*. To

Him be all the glory! for what am I? *a worm and no man.* Of this truth I am more and more convinced every day. You need not desire me to excuse your faults: I see too many in myself to be severe on others. Besides, the honesty of your confession would be a sufficient cover for all other defects. Give my best respects to Mr. Hookham; and as the prayer of *the righteous man* (one made righteous) *availeth much*, let me have your's for God's blessing on the means used for my recovery; that He may give me 'patience under my sufferings, and a happy issue out of all my afflictions,' for Christ's sake.

"I am, &c."

It appears from this letter, that this excellent young man had already begun, both by precept and example, to allure others of his own age into those paths, from having walked in which he was himself deriving consolation, in those trying hours of sickness, which left it doubtful whether his then flattering prospects of worldly prosperity might not close in immature death. It pleased God, however, to order otherwise; and this His faithful servant was ordained to continue to be a burning and shining light to those who had the happiness of coming within his sphere, to a ripe old age. His life was spared; and his pious sentiments and constant resignation to the will of God were now become the governing principle of his conduct: and what he had thus learnt himself, he endeavoured to teach and impress upon others. I have already said, that Dr. Randolph the physician, died in

1765, and soon after his death Mr. Stevens wrote the following letter to his widow:

"5th March, 1765.

"DEAR MADAM,

"Knowing my own inability to afford you any comfort in your affliction for the loss of the best of husbands, I declined writing to you on the melancholy subject, least I should only increase your sorrow: for indeed I was too sensibly affected myself, on being deprived of so good a friend, to be able to speak comfort to others, and had myself need of a comforter. But I trust it has pleased the Father of Mercies so to comfort you in your tribulation, that you are now reconciled in some degree to the parting for a season, in hopes of again meeting, to part no more for ever; and are disposed to consider my dear friend's gain more than your own loss. We are exhorted *not to sorrow for them that are asleep, as those which have no hope:* mourn we may for our friends departed: but our mourning must be as becometh Christians, not hopeless; *for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, when we likewise shall be caught up to meet the Lord in the air, and so* with them *shall ever be with the Lord. Wherefore,* says the Apostle, *comfort one another with these words*[3]; and comfortable words they are indeed. Nature suggests that our friend is dead, and we shall behold him no more in the land of the living:

[3] 1 Thess. v. 13—18.

but Faith assures us, he *is not dead but sleepeth;* and we know, *if he sleep, he shall do well,* he will wake again to health and joy in a better life, when all *tears shall be wiped away from all eyes;* and we may be refreshed with his company, without danger of separation any more. Such consolation does this Scripture afford us: and if we are not too selfish in our affections, we may be further comforted by considering, that though we for the present are losers, yet he whose absence we lament is infinitely the gainer; and it is no small satisfaction to think that those whom we love are happy. *Blessed are the dead that die in the Lord,* saith the Spirit; *for they rest from their labours*[4]. And well might he, whom we deplore, take up the words of the Apostle[5], and say, *to me to die is gain;* for, like our blessed Lord, in whose steps he trod, *he was a man of sorrows and acquainted with grief*[6]; he drank deep of that cup of affliction, which is more or less the lot of us all: but now has exchanged a life of labour and sorrow for a state of peace and rest. As it behoved the Master, so did it the disciple, *through suffering to enter into glory*[7]. And whilst our hearts are troubled, methinks I hear him addressing us in the words of Christ to the disciples, when they were sorrowful, that He was going to leave them: *if ye loved Me, ye would rejoice*[8]; then let us not repine that he *is now numbered among the children of God, and that his lot is among the saints*[9]; but let us rather

[4] Rev. xiv. 13.
[5] Phil. i. 21.
[6] Isa. liii. 3.
[7] Luke xxiv. 26. Heb. ii. 10.
[8] John xiv. 28.
[9] Wisdom v. 5.

endeavour that our afflictions may have the intended effect, weaning our hearts from the world, and fixing them upon God, who can abundantly supply all our deficiencies, and has promised *never to leave us nor forsake us*, if we will put our trust in Him[1].

"I doubt not, dear Madam, that you have with thankfulness experienced, and do every day acknowledge, that God in Christ is to you, instead of a father, husband, brother, friend: and it is my earnest prayer that His comforts may abound in you more and more. I am of very little use in life; but if it is in my power to render you any service, no one will do it more cheerfully, and you may freely command

"Your affectionate friend."

This letter will show, that from his earliest youth, the writer's mind was deeply impressed with pure and unaffected feelings of devotion, undebased by gloom or fanaticism. It is also evident from a letter from Mr. Stevens to the daughter of Mrs. Randolph, that he was at the same time full of vivacity and playfulness. It seems he had been commissioned by the young lady to buy a share of a lottery ticket, and he thus gives an account how he had executed his commission.

"6th Nov. 1753.

"I have been particularly careful to execute your commands, and herewith you receive, *all one as it*

[1] Heb. xiii. 5.

were, a draft upon my banker for 10,000*l.*; the damage, as we say, is 8*l.* 8*s.* and it is hardly to be expected but it will be 8*l.* 8*s.* *damage:* for this *lottery*, like *Ben Jonson's Alchemyst*, with a promise of increasing the sum, *annihilates* the whole. However, I wish you all success; and as your *gold* is now converted to *paper*, I wish you may meet with that *philosopher's stone*, that shall again *transmute* the *paper* to *gold*. This is an excessive bad lottery, and a man need have *great interest* with the *Commissioners* to get a prize; for you know there are eleven blanks to a prize: but if for three or four pounds one could come to any *degree of certainty*, as to the 10,000*l.* I should be tempted to have a ticket myself; else I cannot afford it."

Mr. Stevens, after this, continued to pursue his business with his usual activity for many years, with little alteration as to the circumstances of it. When Mr. Hookham died, his nephew, Mr. Paterson, succeeded; with whom, and Mr. Watlington, Mr. Stevens continued to conduct the business, as chief partner, till 1801, when he relinquished a great part of the profits, in order to be relieved from the drudgery of business, and to dedicate more of his time to the society of friends that he loved, and to those studies in which he delighted.

About two years before his death he gave up the concern entirely to Mr. Paterson, with whom, however, he continued to board till his death.

During the whole of his life, he dedicated much time to study, to intercourse with learned men, to

the most noble and disinterested acts of beneficence and charity, and to continued and regular devotion. Of his studies I have already given some account, as far as his knowledge of languages was concerned; and I have said, and may proceed to prove, that he was a deep theologian. He was well read in the writings of the fathers of the Church of the three first centuries: he had twice read through Dr. Thomas Jackson's Body of Divinity, in three large folios; a divine, for whose writings Bishop Horne always expressed the highest respect, and which he has frequently resorted to, both as authority and example, in his own matchless writings. The works of Bishops Andrewes and Jeremy Taylor, and Dean Hickes, those fathers of our Church, those masters in the great art of holy living, those giants in religious knowledge, as our most excellent sovereign has justly called them [1], were familiar to Mr. Stevens: and there was hardly a writer of modern days, at all celebrated for orthodox opinions, soundness of principle, or purity of conduct, who was unknown to him. In history, particularly that of our own country, he was extremely well informed; and as the society in which he mingled led him to hear much of literary controversy, and of the productions of the press, so he was not an inattentive hearer; but both profited by the dis-

[1] The King, who was extremely well read on all these subjects, one day conversing with a young divine, asked if he was acquainted with the writings of Andrewes, Taylor, and Hickes. The young man answered, he had employed himself in reading the divines of more modern times. His Majesty answered, "There were giants in those days."—*Author's note.*

course, and generally applied himself diligently to read the publications which had been the subject of discussion. Of the opinion which was entertained of him as a theologian, I cannot give a better proof than that declared by the very learned Dr. Douglas, late Bishop of Salisbury. When this Prelate preached before the Society for Propagating the Gospel in Foreign Parts, a meeting which Mr. Stevens constantly attended, and of which Society, in his latter years, he was one of the Auditors, when the other Bishops were thanking his Lordship for his discourse, Mr. Stevens humbly, but politely, offered his tribute of thanks; the Bishop expressed himself much gratified, and turning to the other Prelates, said, "Here is a man, who, though not a Bishop, yet would have been thought worthy of that character in the first and purest ages of the Christian Church." And upon a similar occasion Bishop Horsley, who was not given to flattery, said, "Mr. Stevens, a compliment from you upon such a subject is of no inconsiderable value."

In speaking of Mr. Stevens's studies and learning, I ought not to pass over in silence, that he was a great admirer of the works of Mr. John Hutchinson: so were his dear friends, Bishop Horne, and the no less eminent Mr. Jones, of Nayland, a name ever to be mentioned with the deepest respect by every true son of the Church of England.

The first considerable writer upon the opinions which Hutchinson promulgated was the Right Hon. Duncan Forbes, Lord President of the Court

of Session in Scotland; and it appears, that when Bishop Horne was at College, he himself, and a vast number of young men, his friends, and who afterwards filled very distinguished stations in life, had adopted these opinions; and there can be little doubt, from the correspondence which has been mentioned to have been constantly kept up between these near relations, that Mr. Stevens received from George Horne some of his first hints upon this subject, which he afterwards improved by a deep and attentive perusal of the original author, an undertaking which his intimate knowledge of the Hebrew language greatly facilitated. Mr. Stevens made the study of these works his delight; and certainly he was blessed with that right disposition of mind, that he never delighted in any thing, even as a subject of study, but what he believed to be just and correct.

The author of this sketch is not competent to enter upon this subject, not having had time to investigate it so fully as becomes one who wishes to convey instruction to others: but those who wish for more information, without the trouble of perusing the twelve large volumes of Hutchinson himself, which, however important the matter, do not abound in the beauties and graces of style, may receive it, by consulting the small work of Lord President Forbes, above alluded to; Mr. Skinner's Ecclesiastical History of Scotland, Vol. ii. p. 673, letter 59; Mr. Jones's Life of Bishop Horne, particularly the preface to the second edition, written purposely to explain the Hutchinsonian Doctrine; Bishop Skinner's Life of his Father; and lastly,

Mr. Stevens's own Sketch of the Life of Mr. Jones, prefixed to that gentleman's works.

Without presuming to form any opinion upon the subject, I think it right, having referred the reader to writers who have written expressly upon the point, to give, in justice to my friend, Mr. Stevens's own sentiments upon the merits of Hutchinson. "The Bishop of Lincoln (Dr. Pretyman Tomline) in his useful work, called the *Elements of Christian Theology*, quotes, with approbation, a long passage from Mr. Maurice's *Dissertation on the Oriental Trinities*, and observes, that every friend to true religion will consider himself as indebted to his laborious researches (which undoubtedly he must), while every admirer of an animated and elegant style will read his works with peculiar satisfaction. What a pity (says Mr. Stevens) that his Lordship never fell in with the writings of Mr. Hutchinson! Pleased as he is with Mr. Maurice, he must have rejoiced 'in an opportunity of recommending, in the most earnest manner, the works of that author also, (for matter, though not for style) to the attention of all those who are desirous of seeing strong additional light thrown upon some of the most important doctrines of the Holy Scriptures. He would there have seen not less clearly evinced than by Mr. Maurice, that the Doctrine of the Trinity, so far from owing its origin to the philosophers of Greece, as infidels and sceptics assert, was the doctrine revealed to man:—that, from the beginning, all true believers worshipped one God in Trinity, and Trinity in Unity, neither confounding the persons, nor di-

viding the substance.' He would there have seen what Mr. Jones so fully demonstrates in the tract (to which Mr. Stevens alludes); that the kind of Trinity acknowledged by the pagan nations of antiquity, the heathens, who knew not God, was not, could not be, a 'Trinity in the divine nature,' *the sacred Trinity, Jehovah Elohim, the God they did not like to retain in their knowledge, but a physical Trinity, that which by nature is not God.* He would have seen, that the works of heathen Antiquity, and classical Literature, are rendered abundantly more interesting and useful from the view which Mr. Hutchinson has given of the doctrines and rites of heathen idolatry, which he has traced backward into the most remote antiquity. The New Testament tells us of the heathens in general, that they worshipped the creature. Accordingly Mr. Hutchinson has shown, that the most ancient names of the gods of the Gentiles denote some or other of the powers of the natural creation, either the sun, or the moon, the air, fire, &c.; that the attributes of these were the attributes of their deities, and the rites and ceremonies performed in their worship were emblematic of their operations. He has shown, that, as the whole ritual and ceremonies of sacrificature amongst the heathens were not from nature, but from the perversion of sacred tradition, so their image worship was from the same original, having been derived from the symbolical capacity and use of the cherubic figures, first set up at the east of Eden, and afterwards in the tabernacle and temple; that from what is said in the Prophets, and in the

Law, and in the New Testament, it is sufficiently clear, that the animals in that mystical figure had relation to the divine persons in the godhead, and to the elementary powers of nature, on which account the heathens, in their worship of nature, retained it, and added to it in many ways, some of them monstrously profane and absurd. By considering what species of animals were chiefly used in image worship by the heathens, with the sense and meaning of them, and then comparing what was there found, after the manner of Mr. Hutchinson, with what the Scripture hath delivered concerning the Cherubim, his Lordship would see such a scene of divinity, philosophy, and heathen mythology, opened before him, as could not fail to captivate his understanding, and perhaps induce him to say, as Mr. Jones was wont to say, that 'he would not for the world but have met with Mr. Hutchinson's works.'"

Such is the summary of Hutchinsonianism as applied to Theology; and though I do not presume to decide upon its merits, yet I do not hesitate to say, that as in the support of those opinions there seems to be nothing hostile to the soundest principles, the utmost piety to God, and good-will to mankind, they ought never to have raised as they did, in the minds of some men, such hostility and inveteracy against the supporters of Hutchinson. In short, though no good man will implicitly follow any master but ONE, yet no great danger is to be apprehended from the nature and tendency of this doctrine; for when, as Bishop Skinner says, "it has been warmly espoused and ably defended by

some of the most distinguished characters of the Church of England, and particularly by a bishop, priest, and layman of that Church, so eminent for their learning, and so justly admired for their piety and worth, as were Bishop Horne, the Rev. William Jones, and William Stevens, treasurer of Queen Anne's Bounty, the less inquisitive Christian need not take alarm at the name of Hutchinson. For it may be truly said of many, both of the opposers and supporters of this certainly considerable man, that these good men were all walking to the same great end; and whether they be Hutchinsonians or not, if there be any individuals, who by the shining of their light render the path more plain and pleasant, let us agree to make the most we can of them, and be followers of them, *who through faith and patience inherit the promises.*"

Such were the studies and pursuits of Mr. Stevens. His intimate friends at this time were not only Dr. Horne and Mr. Jones, but he passed many most pleasant and delightful hours with the Rev. Dr. Morice, Secretary to the Society for Propagating the Gospel, an old and much valued friend; with the Rev. Dr. Samuel Glasse, Rector of Wanstead, author of many works on religious subjects; with the Rev. Dr. Gaskin, Secretary of the Society for Promoting Christian Knowledge, a man better versed in the constitution and discipline of the Christian Protestant Church than any man I know; and who, I verily believe, has never taught his flock what he h[illegible] rigidly believe, nor inculcated [illegible] himself did not humbly en[illegible] was also intimate with

Dr. Wetherall, the learned Dean of Hereford, Master of University College, Oxford; and with the Rev. Mr. Parkhurst, who has favoured mankind with works which are of such importance to the Christian world, the Greek and Hebrew Lexicons. Mr. Parkhurst has dedicated the fourth edition of the latter to Mr. Stevens, Bishop Horne, the Rev. Dr. Glasse, and the Rev. Jonathan Boucher, described as the favourers and promoters of that work; a proof that this great biblical scholar conceived Mr. Stevens to be one at least of four eminent persons, who, from the extent of his learning, his acquaintance with the Hebrew language, and the depth of his theological knowledge, was well able to judge of the nature of a work thus submitted to his protection.

But of all Mr. Stevens's *then* acquaintance, there was none, in whose society he took more delight, than in that of Thomas Calverley, Esq., of Ewell, in Surrey. They were nearly of an age, and had been on terms of the greatest intimacy from their earliest youth. Both were engaged in trade; Mr. Calverley does not appear to have dedicated himself to the same studies with his friend, Mr. Stevens; but in the studies of a holy life, devotion to God, beneficence and good-will to man, they seem to have gone hand in hand. Mr. Stevens, being a bachelor, for the most part spent from Saturday till Tuesday in every week with his friend. Here it may be truly said, "they took sweet counsel together, and walked in the house of God as friends." Till Mr. Calverley's sudden death, in September, 1797, his house in the country was a

regular residence for Mr. Stevens; and to it he also much resorted, for the ten years which he himself survived Mr. Calverley; visiting the widow, and afterwards the only son of his departed friend, the heir of his fortune and his virtues.

Mr. Stevens, who had been thus the companion and friend, through life, of Mr. Calverley, and who knew him well and thoroughly, described him, soon after his death, in the "Gentleman's Magazine," "as a character, whom fully to delineate, would be to enumerate the several virtues and graces that adorn the man and the Christian. In every situation of life in which it pleased Providence to place him, his conduct was uniformly amiable and correct. A firm believer in the doctrines of the Church of England, he was constant in his attendance at the stated hours of public worship; nor did he content himself with worshipping God in public only once a day on the Sabbath (at present so much the practice), but cheerfully obeyed the call to evening as well as morning prayers; and never turned his back on the Lord's table; and was no less punctual in daily prayer with his family, and in private devotion. As a member of society he did not shrink from the duties of it, but was active and diligent; ever ready to take his share of the common burdens, and to promote to the utmost of his power the public welfare. Government he regarded as *the ordinance of God*, for the benefit of man; and was therefore a steady friend to our admirable constitution in Church and State; praying for the peace and prosperity of both, and *meddling not with them*

who are given to change. While too many make self-interest and private advantage the measure of their obedience, he was obedient for conscience sake. To the poor, as his various charities, public and private, testify, he was a most generous benefactor; and the distressed among the Clergy were certain objects of his attention."

I have given this sketch more full than was perhaps necessary, because it was written by Mr. Stevens; and because I wished to do justice to the character of a most excellent man, upon the authority of one who knew him well; and also because the reader will be able to judge how applicable every part of what he has said of Mr. Calverley is to himself. I cannot here withhold part of a letter written by him on the same subject to Mrs. Gunning, which will give some idea of his own character, both as the resigned Christian and the sincerely affectionate friend.

"Ewell House of Mourning,
Oct. 7, 1797.

"As Dr. Randolph, your brother, you say, is not very communicative, he has not perhaps told you of the heavy loss I have sustained, and the great void made in the comforts of my life, by the death of my dear, invaluable friend, Mr. Calverley. So young for his years, so circumspect in his ways, and so *temperate in all things*, I ever concluded I should drop through the bridge before him: but, alas! an unseen trap-door let him in, and he suddenly disappeared, leaving me to bemoan, not his, but my fate. A friendship of threescore years'

standing is not to be dissolved without a pang. *Vanity of vanities*, saith the preacher, *all is vanity*[3]. Occupied as my thoughts have been, and now are, you will not wonder at my not writing sooner, nor at my writing in a gloom now. To every purpose *under the sun there is a time:* there *is a time to weep, and a time to laugh*[4]; and this, with me, is the time to weep. *Heaviness may endure for a night, but joy cometh in the morning*[5]. Let me hope and patiently wait for that morning.—We profess to believe, that *whatever happens is best;* and it is well, when our actions bear witness that such is really our belief. The hardest lesson we have to learn is, *not my will, but Thine, O God, be done!* To get it by heart should be our study, and much time it will take up; but it will amply repay all our pains; the more perfect we are in it the better, for it is no less our happiness than our duty; there is no happiness without it."

Having mentioned his studies and his friends at the period of time before he published any thing, I now proceed to point out one of the most observable traits in his character—I mean his extensive charities; which were founded in the purest Christian motives, and were extensive in their amount, and remarkable in the mode of distribution. Being mindful of the apostolical injunction, *to lay by in store as God had prospered him*[6], this good man, from the amount of all his profits and income, annually deducted *two several tenth parts*. These he immediately entered

[3] Eccl. i. 2.
[4] Eccl. iii. 4.
[5] Ps. xxx. 5.
[6] 1 Cor. xvi. 2.

in his private books of account under the heads respectively of *Clericus* and *Pauper;* and from the instant of thus appropriating them, he considered himself holding, as a Trustee, for these two charitable Funds.

It sometimes happened, from a want of proper objects presenting themselves, that one or both of these Funds were considerably in cash. But when that was the case, Mr. Stevens was always found to be a most faithful steward for the Poor, religiously accounting for every farthing, and *allowing interest upon the capital*, thus once appropriated in his hands, till the whole was expended.

But it more frequently occurred, that one full tenth of his income was insufficient to answer the numerous charges with which his munificence loaded each of these funds, particularly the latter. By that an annual *deficit*, to a considerable amount, during many of the latter years of his life, was experienced; but Mr. Stevens always found means to supply the want, by making to the account of *Pauper*, or *Clericus*, as the case might be, a free gift of such further sum as its exigencies required.

These accounts I have seen since his death, and have observed the allowance of interest, &c., in the manner above stated. Besides these two accounts of *Clericus* and *Pauper*, thus liberally supplied by this cultivator of true charity, he had another head in his books of account, entitled *Gifts*, which displays his Christian temper.

Under the head of *Gifts* then, were arranged not only expenses to a large amount, which might properly be so considered, such as presents of

books, wine, or other things to friends, to whom he either wished to show these marks of gratitude for kindness he received at their hands, or who could not conveniently purchase these things themselves; but also many other acts of bounty, which, to a man less scrupulous than Mr. Stevens in discriminating the provinces of different virtues, would have appeared to be acts of *charity*. He considered them, however, as *gifts*, lest by regarding them as *charities*, he should either exhaust the patrimony of *Pauper* or *Clericus*, if they continued to be each limited to one-tenth; or if either was increased, by adding *gifts* to either fund, he should seem to rate himself as being more charitable than he really was.

For instance, under the title of *Gifts*, he entered about 500*l.*, which he advanced to an amiable and excellent friend of mine (and this account that friend[7], to his honour, has communicated to me by a statement under his own hand) to enable him to complete his studies at the University, and which he never would allow to be considered as a *debt*.

He was very methodical and exact in his mode of keeping his private accounts; and his habit was, at the end of each year, to abstract under the heads of *Pauper*, *Clericus*, gifts, books, pocket expenses, journies, and clothes, the amount of all his disbursements, setting against this the whole amount of his income received in the same year.

[7] The late Sir John Richardson, one of the Justices of the Common Pleas, Secretary of Nobody's Club; and father of Sarah Harriet, the wife of the present Bishop of New Zealand.

These abstracts lay in so narrow a compass, that a single sheet of paper presented, in one view, a complete statement of the receipts and disbursements for several years. They were intended only for his private use and information, and were very rarely seen even by those who were most in his confidence.

An intimate friend being once indulged, as a particular favour, with a sight of one of these sheets, observed that all his own personal and private expenses, in the course of a whole year, were comprised within about 300*l.*, while the aggregate of *Clericus*, *Pauper*, and *Gifts*, considerably exceeded 600*l.*; the whole income in that year amounting to about 1200*l.*

It may be inquired, in what way were these charities expended? The answer is,—whatever his *hand found to do*, he did it with *all his might;* wherever a cause of real distress was stated, as arising in *private* life, his heart and purse were open, and his services also, if necessary, were afforded. To the best of our Public Institutions, as enabling individuals to do the most possible good, at the least expense, he was a liberal contributor; and not only gave his money, but what was of much greater moment, he gave to them much of his time.

When good men thus dedicate themselves to superintend the administration of public charities, it is the best security to the public, that the real objects of the respective institutions are ever kept in view, and that the funds are well administered. And let me here be allowed to say, that the anxious

attention paid, and the valuable time employed in the superintendence of our national Institutions by the learned, the rich, the honourable, and the noble of this country, induce us to entertain a hope, that there is much Christian piety and charity remaining in this happy land; that there are still many righteous among us, for whose sake this country will yet be spared; and that true Christian piety and charity will never be separated from the British character, till time shall be no more.

The indigent Clergy and their families were the particular objects of Mr. Stevens's charities, and therefore, when in the time of Archbishop Cornwallis he was elected Treasurer of Queen Anne's Bounty, it gave him peculiar satisfaction, as it was an office for which he was well qualified, in every respect suiting his temper and turn of mind; and it gave him the opportunity of mixing more with the Clergy in general, to many of whom he had long been attached, both from principle and the course of his studies; and of frequently meeting and conversing with the Bishops of the Church; of inquiring into the wants and distresses of that most useful body of men, the Clergy; of relieving them from his own purse, when the funds of the Charity were not applicable to their case, and of treating them with tenderness and respect.

He had twice served the office of Steward to the Festival of the Sons of the Clergy; once in 1762, Dr. Horne being the preacher upon that occasion; and again in 1787. To the Corporation of the Widows of the Clergy, and to the Clergy Orphan School, particularly to the latter, he had long been

a liberal benefactor. When that school was supposed to be in want of means to hold out relief to as many as required its aid, Mr. Stevens, for many years before his death, contributed 50*l.* per annum over and above his ordinary subscription.

He was a member of the Corporation for Propagating the Gospel in Foreign Parts; of the Society for Promoting Christian Knowledge; and a Governor of Christ's Hospital, of Bridewell and Bethlem Hospitals, of the Magdalen Charity, of which, for many years, he had been one of the Committee; and of a variety of other charities, which I only do not name because the reader would be fatigued with the enumeration.

The truth is, Providence had blessed his industry with great success; he was unmarried; he had no vices nor inordinate appetites to gratify; and he was anxious upon all occasions, by the most ample relief to the poor and needy of every description, to prove himself a wise, faithful, and liberal steward of the bounties entrusted by Heaven to his care.

It is stated in a letter now lying before me from Mrs. Horne, the widow of the Bishop, and I have heard him say frequently, that he never gave his name to a *fashionable public subscription;* for the fashion would make it fill: but that he *kept his money for those who wanted it more,* because they had nobody to bring their cause into public notice. He took occasions also to be charitable and to do good wherever he saw the occasion call for it without solicitation. A clergyman, of deep learning and exalted piety, the utility of whose life to society the writer of this account is well able to appreciate,

and whom he rejoices to be allowed to call his friend, had a blind son, and several other children. The late Peter Waldo, Esq. (a man whom I believe to have been very like the subject of this Memoir, in learning, charity, and piety) and Mr. Stevens, determined, unknown to the father, to make a provision for this youth, whom it had pleased Providence so sorely to visit. Accordingly these two benevolent men purchased 40*l.* per annum in the Long Annuities, in the name of the writer of this Life, and the father of the young man, as Trustees for his future use. This act of liberality, and some others which I am about to mention, will prove that the donations and charities of Mr. Stevens were not confined to small sums, but extended, as in the instance just related, to hundreds, and as in the case I am going to mention, to thousands.

A lady and her daughter, who were distant relations, were reduced to considerable distress; and for several years he allowed them 100*l.* per annum. Upon the death of the mother the young lady wrote to inform him of the event, and expressed her doubts whether she could look forward to a continuation of his bounty. With his usual kindness and true Christian speed, and with his wonted playfulness, he, by return of post, answered, "that he did not mean to continue the allowance of 100*l.* a year; but as he did not think she was old enough to despair, he meant to settle a fortune immediately upon her, and that she might share it with any good man she thought proper; that he had bought, in her name, 4000*l.* in the Three per Cents., producing an income of 120*l.* sterling; and

that he had sent her a power of attorney to execute, empowering him to receive the dividends for her use."

Alas! his bounty did not take full effect, and his gift was directed into another channel. In a letter to Mrs. Gunning, of the 10th March, 1804, he writes thus: "There is no knowing what a day may bring forth. My cousin ——, who has been spending some months at Otham, was to have returned to town next Monday, in order to go to Ewell; but this morning came a letter from Mr. Horne" (the Rev. William Horne, Rector of Otham, brother of the late Bishop Horne) "to say that on Thursday evening she dropped down dead suddenly, and expired without a groan or a struggle."

Many persons are disposed to be charitable, and to do good; but it is not every one who understands the true mode of doing it. This art was well understood and extensively practised by Mr. Stevens; and therefore I venture to be more diffuse in these narrations than I otherwise should be; entertaining the hope, that all who have the desire to do good, may hence receive some suggestions as to the mode of doing it; and that those who have the power, not having hitherto exerted it, may be led by his bright example, to show themselves deserving of the blessings which a gracious Providence has showered upon them; and that all may emulate this charitable man—and go and do likewise.

A respectable and exemplary clergyman, residing in a very distant part of the kingdom, who had the

good fortune to be intimately acquainted with Mr. Stevens, was desirous of having his son educated at Oxford, intending him for holy orders; but it was quite out of his power to support the expense of such a training. Accordingly this gentleman wrote to Mr. Stevens, informing him that he understood there were various exhibitions which might be had at Oxford; and a Society, called the Elland Society, formed to maintain young men at the University, free of expense to their friends, and thus to prepare them for the ministry. Mr. Stevens exerted himself amongst his friends to procure something of the kind, but in vain. However, not to disappoint the father in a point which he had much at heart, he mentioned the matter to different friends, and he was immediately authorized by those who were ever anxious to join with him in every act of Christian friendship, to settle at least 100*l.* a year upon this youth, in order to maintain him during his education at Oxford. Some of his own letters to this clergyman will show particularly the delicacy of the manner in which he executed his commission. A considerable time had elapsed before the father knew that all that had been done for his son was due to the exertion of a few private individuals, called into action by the zeal of Mr. Stevens.

In a letter of the 12th December, 1797, Mr. Stevens writes thus: "The character transmitted to me of your son is every way amiable, and I should have had no suspicion of its being exaggerated, even if the testimony of his teachers had

not been added to his father's. I should have been sorry, therefore, in the failure of your application to the Elland Society, had I not providentially fallen in with another, which I think may answer your purpose full as well. It is at present in its infancy, and calls itself the *Berean Society*, in allusion, I suppose, to the Bereans of old, *who searched the Scriptures daily, whether those things were so* [8], it being the wish of the Society to promote such laudable pursuits. Being acquainted with some of the members, they have appointed me their Treasurer; and I am authorized to inform you, that from the representation given of your son, they are desirous of enabling him to prosecute his studies in the University of Oxford; and, not doubting his attention to economy, from the example he has ever had before him, they calculate that an allowance of 100*l.* per annum may be sufficient. The next term begins about the middle of January, and ends a little before Easter. Entering any time in the term will serve to keep that term; but I suppose you would be glad to have the young man begin business as soon as may be; and, therefore, if you will be so good as to let me know when it will be convenient to you that he should set out on his journey to town, we will be prepared to receive him; and, in the mean time, it shall be determined at which College to fix him. The scheme, I flatter myself, is such as you will approve; and I wish the end as successful, as the beginning is fair and promising."

[8] Acts xvii. 11.

In a letter of the 4th January, 1798, to the same Clergyman, he writes: "I am much pleased to think that the little Society, mentioned in my last letter, have, by their seasonable offer, made you happy in the prospect of seeing accomplished the object you have had much at heart. I am greatly obliged to you for the concern and anxiety you express on my account; and you may depend upon it, that whenever I find my office of Treasurer inconvenient or troublesome, I will comply with your friendly request, and decline it. To be sure, at my time of life, I cannot expect long to hold it; but if I should drop before your son has received the full benefit of the Institution, it will not affect the interests of the Society, and I trust I shall be succeeded by a better man."

On the 15th of March in the same year, after the arrival of the young man, he again writes to the venerable father of the youth, "I have now before me your two favours of January 24 and 26, the former as a warning star, announcing the approach of the great star; and the latter, an attendant on the great star itself. To tell you what has passed since the arrival of the student would be telling you no news, as I dare say he has not omitted acquainting you with every single circumstance. But probably his modesty has not permitted him to tell you, what you will be glad to hear, that we are all mightily taken with him, and promise ourselves, that he will, by his prudent exemplary conduct, be an ornament to the University. I saw at one view that he was no coun-

terfeit: the likeness was so striking, that he had no occasion to say whose son he was; and may it be his study, as I doubt not it will, to preserve the likeness throughout, that in every part of his character, the son may remind us of the father. He is now a member of Wadham College, with the warden of which Dr. Gaskin is particularly acquainted. The members of the new Society, who have taken your son as their *protegé*, are happy in the reflection, that it is a measure so agreeable to you: they are thankful for the opportunity of doing so much good as is likely to be the result of it: and consider your blessing as a rich return for all they can confer. Finding, on inquiry, that the young student was not provided with Mr. Parkhurst's two Lexicons, I took care to supply him with them, and observed to him at the same time, that with those two books, and his Hebrew Bible, and Greek Testament, well used, he might set up trade whenever called upon."

This letter contains a list of the members of this *ideal* Society, though they were *real* contributors to this labour of love, of whom the worthy Treasurer was the chief: but I forbear to mention their names, as some of them are still alive; and, as that is the case, it is right to assert, as the truth is, that Mr. Stevens's hopes, that this amiable and promising youth would, in every part of his character, remind his father's friends of him whom they so much esteemed, have been fully realized. He passed through College with considerable reputation, as to attainments; with the highest praise for his

moral character; and is now a respectable clergyman, reflecting great credit on the instructions he received, and affording perfect satisfaction to those who took part with Mr. Stevens in advancing his education.

The reader might be supplied with many more letters upon this interesting subject; but I shall only furnish him with one more letter on the subject of the Berean Society,—a letter which deserves to be placed on record, on account of the delicacy of feeling which it happily expresses in conferring a kindness. In the month of January, or February, 1802, this young gentleman was seized with a violent and dangerous illness, which threatened to blast all a father's hopes and the expectations of his friends. When he was taken ill, he was just on the eve of receiving Deacons' orders from the great and learned Dr. Horsley, then Bishop of Rochester, afterwards of St. Asaph. The anxious father, hearing of his son's distress, flew from his remote residence to Oxford, there attended his sick son, and by the blessing of God on the means used for his recovery, had the double satisfaction of seeing him restored from the brink of the grave, and of being present with Mr. Stevens, at his receiving ordination from the hands of the Bishop of Rochester. But the mind of Mr. Stevens was always intent on the wants of his friends, and his charitable hand always ready to anticipate their necessities. Fearing that the expense of so long a journey would fall heavy upon the pocket of this venerable clergyman, he conveyed, at parting, a

God, which is not useful to man. Let me now proceed to show, that from his earliest youth he was persuaded, and uniformly acted upon the persuasion, that deep and unfeigned piety to God is the root and foundation of all other virtues. He never conceived that faith and works, which God had united, could be lawfully disjoined. *Without faith*, he knew well, *that it is impossible to please God*[1]; but he knew also, *that faith without works is dead*[2], that by works his faith was to be made perfect; and he was ever anxious therefore, with the good Cornelius, that his *prayers and alms* should *ascend* in joint and sweet *memorial* before the throne of God[3].

It has been already shown, at how early a period of life, both Bishop Horne, and his excellent cousin, began to train themselves to the art of holy living. No one can read the following description of early piety, written by Bishop Horne, and doubt, that he warmly felt in his own bosom the description he has there given; and who can peruse that description without feeling his heart burn within him, as he reads, and without desiring to be what the Bishop has pourtrayed?

In Bishop Horne's sermon, called, "The Beloved Disciple," vol. i. p. 265, he has the following passage, which aptly introduces the account of Mr. Stevens's unvaried attention to the duties of religion. "Youth is no obstacle in the way of obtaining the favour of Christ. The disciple, whom he loved, was the youngest of all the Apostles.

[1] Heb. xi. 6. [2] James ii. 17. [3] Acts x. 4.

And certain it is that religion never appears to greater advantage than in the persons of those who 'remember their Creator in the *days of their youth*,' and are admitted early into the number of the disciples of the holy Jesus. It is then like a diamond set in gold. There is something more noble in renouncing the world for the love of Christ, when the relish for sensible enjoyments is at the highest, than there can be in doing it *when the evil days come*, in which there is no farther pleasure or satisfaction to be had in earthly things. He surely is not so likely to accomplish his journey who begins it when the sun is going down, as he is who sets out at the hour of its rising. Youth, like the morning, is the proper season for every task that requires time and pains. Then all the powers of body and soul are fresh and vigorous, as those of one awaked from a sound and kindly sleep. Then is the golden opportunity, the sweet hour of prime, and the day is before us. *The night cometh when no man can work*[4]. *I have written unto you, young men* (saith John himself), *because ye are strong; and the word of God abideth in you, and ye have overcome the wicked one*[5]. *Rejoice*, then, *O young man, in thy youth;* not because thou art able to riot in excess and wantonness, as the heathen who know not God; but because thou hast it in thy power to become, like the youthful John, the beloved of thy Master, who seeketh such to worship Him."

The subject of this memorial of affection did

[4] John ix. 4. [5] 1 John ii. 13, 14.

indeed remember his Creator in the days of his youth; he possessed in an eminent degree that pure and humble devotion which will be had in everlasting remembrance, and be one day proclaimed before men and angels. The hand that writes, and the heart that dictates, this sketch to the memory of departed worth, fear no contradiction in asserting, that as few men had grounded their belief and practice on stronger foundations, so Mr. Stevens's reading and knowledge had produced corresponding fruits. He was a firm and conscientious believer in all the doctrines of religion, as professed in the Church of England; and he was an attentive observer of all her ordinances: attending to the exhortation of the Apostle, *not to forsake the assembling of ourselves together, as the manner of some is*[6]; and he was glad when they said, *let us go into the House of the Lord*[7]. He therefore regularly attended the service of the Church twice every Sunday, even to the day of his death (for he had no confinement preparatory to his death); never missed an opportunity of receiving the Holy Sacrament, making it a point of duty not to quit the House of God when the Lord's table was spread for the reception of those who were religiously and devoutly disposed; and he was always in his public devotions, attentive, earnest, devout, and pious. He never omitted to *stand* when the praises of God were sung, even though in a congregation where he might be the solitary instance of this decorous usage.

[6] Heb. x. 25. [7] Ps. cxxii. 1.

In a letter, now lying before me, dated 23rd January, 1800, he thus expresses his opinion of another usage attempted to be introduced in the administration of the Holy Sacrament. "I am glad ——— has returned to the old mode of giving the elements, in compliance with your good man's remonstrance. I wish him not to be singular in any thing, nor change customs, though sanctioned by high authority. Where the Communions are very large, it will prolong the time of service; but there is something striking *in a direct application to each communicant*, it is bringing it home to men's bosoms and businesses[8]. I have read of a practice which obtained, at one time, of the priest using no other words at giving the *bread*, than '*The body of the Lord;*' and on giving the *cup*, '*The blood of the Lord*[9]*!*' and I like it much; but I suppose it would be thought *Popery*."

He did not content himself with duly observing one day in seven; but for many years of his life (certainly the author can speak to above eighteen, from his own personal knowledge, and from infor-

[8] The different practice here reprobated was that of administering *to two persons at a time*, using the address in the *plural* number, which I have heard done very improperly, where the priest was addressing a *single* person, using the common phraseology instead of the more dignified and impressive language of the Liturgy.—*Author's note.*

[9] In the First Prayer Book of King Edward VIth, the Form of Address at the distribution of the elements was, "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." "The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life."

mation to many more) regularly attended *weekly prayers;* a custom shamefully and irreligiously omitted, even by those whose leisure and business would well enable them, with Mr. Stevens, to have visited the courts of the Lord on Wednesdays and Fridays at least. Such persons seem to forget what every head of a family ought earnestly to inculcate upon his children, and those under his care, or on those whom he may have the opportunity of influencing by his example and advice, that to be permitted to *behold the fair beauty of the Lord, and to visit his temple,* is an inestimable privilege.

This good man considered it an invaluable blessing; uncountenanced by his neighbours or friends, even when only two or three were gathered together, he persevered in this godly practice to the last. Alluding to this falling off in these observances, having observed his banker[1] one day in church at weekly prayers, as they walked out when the service was over, he said to him in his lively manner, "*If you will not tell of me, I will not tell of you.*" By his attendance on weekly prayers he first gained the knowledge of the Rev. John Prince, Chaplain of the Magdalen Charity; and afterwards formed an intimate friendship with him, which he ever highly prized, and which only ceased with the life of Mr. Stevens. Mr. Prince was Curate of St. Vedast, Foster Lane, where Mr. S. used frequently to attend the weekly prayers, and as he at that time, and to the close of his life, dressed like a clergyman, in black clothes,

[1] Mr. Sikes.

and a bushy clerical wig, Mr. Prince took it for granted that one of his brethren was his regular attendant. Having one cold day invited him into the vestry before the service began, their conversation did not at all tend to alter Mr. Prince's notion, for he found that this occasional member of his congregation was a deep theologian, well versed in the writings of the best divines; and having reproached him with never offering him any professional assistance, he discovered that this attendant upon his weekly ministrations was a layman. Still the name of his friend did not transpire, till some time afterwards, at the shop of Messrs. Rivington, that knowledge was obtained, and that friendship was formed, which, as I have often witnessed with pleasure and profit to myself, was a source of delight to both. Certainly, if congeniality of sentiments, sound orthodox opinions, unfeigned piety, and warm benevolence, could endear men to each other, never were two persons better suited for such a mutual and affectionate regard than Mr. Stevens and Mr. Prince.

This attention to public religious duties was without any tincture of enthusiasm; his devotion was rational, calm, and placid. He was one of those who thought that a clouded countenance is not the result of true devotion: but on the contrary, was of opinion that nothing tends more to enliven the heart, and cheer the face of man, than a constant and earnest endeavour to discharge with fidelity and regularity the duties of piety to God and of beneficence and good-will to man.

As he was unmarried, and a boarder merely in

the house where he lived, the duty of Family Devotion could form no part of his plan: but he was pleased and delighted that so many of those families, with whom he spent much of his time, either adopted, or had persevered in this laudable practice, which has been too much neglected for many years in this country. There is, however, reason to believe that it is reviving among us; and one would conceive that no man who thinks seriously can allow it to be omitted in his family. We complain (and often with justice) of the bad qualities and conduct of those who are under our care; but it will be a solemn question to be put to us, who are masters, at a future day, whether *we* have done all in our power to instruct them in their duty, and to reform their conduct. And though we may not be able always to succeed, yet what joy, what inestimable rewards will be the prize of that parent and master, who can in that awful hour, humbly declare, "*Of those whom thou hast given me, I have lost none.*"

In his private devotions Mr. Stevens was regular and constant; and wherever he went to visit in the country, he carried with him his Hebrew Bible and Greek Testament—and uniformly read the Lessons for the Day, before he left his chamber, in their original languages.

One, whose life was regulated by these principles, whose heart overflowed with kindness and benevolence, and whose cheerfulness of manner was ever a predominant feature in his character, could not be otherwise than a pleasing companion. His constant serenity of mind, and liveliness of manner

made his society to be coveted and sought after by men much younger than himself; for though austere to himself, he attracted young persons by the cheerfulness of his temper, and by the allowances he was ever ready to make for the inexperience of youth. Those more of his own age were attracted by the sanctity of his life; and all, who had the good fortune to enter his company, were desirous of cultivating and improving the acquaintance. His playful and inoffensive wit, and his perpetual good humour, so tempered his instructive admonitions, that virtue and religion had in him peculiar charms, and he became the blessed means of turning many to righteousness. His remarks on the passing events of life were always valuable, and to the point, but were never ill-natured; and though he hated violent disputation and argument, yet towards the close of a conversation, he would sometimes introduce such a strong observation as to silence the combatants, and put a satisfactory close to the debate. In short, in the intercourse of social life, playfulness and humour were to the last his characteristics: and he never thought it unbecoming to mix in the innocent cheerfulness of domestic life. By his example, he proved religion to be, what experience will convince all who make the experiment that it is, the only unfailing source of pleasantness and peace. Happier hours than the writer of this work has passed in his company (though he was above thirty years his senior), he never expects to see in this world: they are now gone, but have left a delightful

fragrance behind them, and the remembrance of them is sweet.

His good humour, playfulness, and affectionate attention to his friends, were not confined to personal intercourse, as will appear from the following letters to some of his friends—who have favoured me with them. Having left the Rev. Dr. Gunning's hospitable mansion at Farnborough, he sent the following letter on the 22nd of August, 1789, to his amiable correspondent, Mrs. Gunning:

"22nd August, 1789.

"As every man is to himself of vast importance, he is mighty apt to think he must be so to every body else, and that others must be as anxious about him, as he is about himself. Upon this principle, I conclude you must be miserable till you know how I conducted myself after the various methods proposed for accomplishing my journey; and therefore it is highly proper I should be no less miserable till I have set your heart at rest upon that subject. Instead then of sending Jenny (his horse) before, or leaving her to follow after, we took our departure together about five o'clock in the morning, and travelled on very composedly to Devizes, where we arrived by eight o'clock, and resumed our course, after having ate our breakfast, and completed our journey of near fifty miles by one o'clock. A notable exploit, let me tell you, for a poor crazy creature, and might be told to his children's children, if he had any!

"And now, dear Madam, having previously ac-

quainted you with my mortal aversion to writing, I am thinking what eternal obligations you will consider yourself as under for this letter, and how ready you will be to pour forth libations of whipt-syllabubs in testimony of your gratitude, or rather I am felicitating myself on the volumes of letters, it may lead to my receiving; for however I may have lost my taste for reading; for the productions of your pen I shall ever have the highest relish, and however indifferent I may be to buildings, to plants, to pictures, to medals; at which you know you expressed your surprise; the house of your building up, the plants of your raising, the portraits of your drawing, and the medals bearing your image and superscription will never be indifferent to me; and therefore with my most cordial respects to your coadjutor, worthy Peter (Dr. Gunning), as well as my best acknowledgments for his friendly entertainment, and hearty wishes for your health and happiness, believe me,

"Dear Madam,

"Ever yours, affectionately."

In another letter, where it appears Bishop Horne was at Bath for his health the year before he died, he writes thus to the same lady:

"London, May 24, 1791.

"If you are vain enough to suppose I must follow your example, you are mistaken. It will not do: you shall not be so gratified. I'll take none of your broad hints. I am determined to have my

revenge; and for your long silence, incessantly plague you with my nonsense.

"Your report of our Bishop (for which, however, I will acknowledge myself obliged to you) accords very exactly with that of *Nurse Jones*[2] (whose intelligence, I believe, is rather the freshest of the two, as she did not leave his Lordship till Tuesday, and you do not appear to have seen him so lately). I agree with you that he ought not to want any thing this world can give him; and much less the attendance of *Nurse Stevens*[3], if he wished it; but between you and me, I have no great opinion of that *old woman's* abilities in any way; she is a heavy soul, as Sam Johnson used to say of ——; and from what I saw of her at Bath last winter, I question whether she was not rather a trouble to his Lordship than of any use to him. A younger nurse would be more active and answer his purpose better. Suppose you were to undertake the charge; from that hearty, cordial shaking of the hands you mention, there is no doubt you would be acceptable.

"I am sorry you were disappointed of the pleasure you expected from the conversation of Mr. Jones. I, 'who have no music in my soul, and am not moved with the concord of sweet sounds,' have often been chagrined by having the whole time engrossed with discourse about *tweedle dum* and *tweedle dee*, and it seems that you, with a soul full of harmony, were *disconcerted*. From the bandying of civilities between the Professors, it was rather

[2] The Rev. Wm. Jones, of Nayland. [3] Himself.

an uncivil business to the rest of the company; and Mr. Jones's *voluntary* seems to have been so much of an *involuntary*, that I am afraid he did not appear so much to advantage as I could have wished him to have done. I certainly received a parcel addressed to me at Messrs. Sikes, Snaith, and Co. which I understood to be *from* Mrs. Gunning, and on opening it wondered how you came to send me Dean Digby's Lectures; but your letter has unravelled the mystery, and taught me that the parcel was *for* and not *from* Mrs. Gunning. It shall be taken care of, and accompany me on my journey. Having taken ample revenge, and let fly my volley of nonsense full in your face, I now bear no malice nor hatred in my heart, but am in perfect charity with you, and will conclude myself, as usual, with most cordial remembrances to Peter and the rest of the family,

"Your truly affectionate."

The following letter to Mrs. Gunning, in which he describes an interview in a stage coach with a young clergyman who took him for one of his own profession, contains an agreeable mixture of the lively and the grave:

"London, Oct. 15, 1793.

"It is now some time, nobody can deny, since I parted from my good friends at Farnborough, and I have occasionally thought it would be no more than civil, just to express the grateful sense I entertained of their kind attentions to a poor, miserable hop-jack; but hitherto they have been

vain thoughts. To be sure, I might allege, that I have been, as the Poet of Æneas sweetly sings,

'Rack'd and tost,
And bounced from pillar unto post;'

but it would be a mere trick; for, notwithstanding all my bandyings about from place to place, there certainly has been leisure enough to write volumes; and nothing less than one of the deadly sins, commonly called sloth, is to be assigned as the true cause of my so long having left undone the thing which I ought to have done. Of the adventures in my peregrinations it would be needless to speak, having nothing in them curious or entertaining, like my friend Will. Marvel's, were it not that otherwise, instead of volumes, as above talked of, I should not be able to proceed far in a single sheet; for I experience what the poor Bishop complained of, who used to observe that, when he sat down to write, he found himself deficient in two trifling requisites, matter and words, through the lack of which no great things were to be done.

"You will, therefore, excuse my mentioning, however trifling, a few particulars of my late movements, which you may read or not, as you feel yourself disposed, and which I conclude you will pass over, when I recollect that curiosity is no ingredient in the female character.

"By the friendly assistance of good Mrs. Quick, you know, I was conveyed in the easiest manner from your house to Bath, and by the indulgence of the worthy Doctor who attended me, the ride was made pleasant. From Bath I set out in the coach

with company none of the best, as you will readily believe when you are informed that there was only one passenger, *including* myself. At Devizes *we* took up a young divine, who inquired much after the British Critic, of whom I gave the best intelligence I could, recommending him to the young man's notice; and, in the course of conversation, asking me if I knew this or that Bishop, I made him stare, and his mouth water, by telling him I personally knew the whole Bench; for he could not help exclaiming, What a nice acquaintance for a clergyman! At the end of about six miles he got out to walk over the fields to a friend's house, and to relate to him what strange things he had heard, devise who the happy man could be that had the ear of six and twenty Bishops, and observe what pretty pickings he must have in the Church.

"From that time to the present moment, when I am returned to distribute Queen Anne's Bounty for the '*augmentation of poor clergy*,' as it stands recorded in the preface of John Bacon's last edition of the 'Liber Valorum,' though I have visited many places, and seen variety of company, have assisted at hop-picking in Kent, the two most material articles noted down in the tablet of my memory are, that one day I met an honest man, who, after expressing his thankfulness for the blessings of a fine harvest, which would bring some relief to the poor, assured me that if Government did not soon lay a tax, and a heavy tax too, on spinning-jennies, the nation would, in a short time, be in as bad a condition as France—and

another day I rode sixty miles on horseback, which, for an old woman, was thought a great feat. * * * Old Jones is going on with his literary account of the life and writings of our dear Bishop, which, I trust, will be an acceptable present to the public; both entertaining and edifying; but it will not be ready to make its appearance with the two new volumes of sermons, which may be expected in another month, the whole being nearly printed, and waiting for an engraving, which, after all our endeavours, will not exhibit so pleasing a likeness of the person, as the discourses do of the mind, of the amiable man. To fill up what is wanting, it will be sufficient to remember most cordially all my worthy friends at Farnborough, at Corston, at Bath, and to say how much gratified with the sight of your fair hand-writing, and a good account of your health, and of Mrs. Quick's which was but indifferent, and of the rest, will be

"Your very affectionate."

He never appears to have kept a journal, as many wise and good persons have done, and have thought that if it were faithfully and honestly done, it might be an incentive to good actions. But while he was at Farnborough, at Dr. Gunning's, it appears as if Mrs. Gunning had urged him to do so. And after he left her house he sent her the following diary, for one week, for her amusement:—

"Wednesday, Sept. 3, 1794[4].—At Mr. Meade's—

[4] He was then in his sixty-third year.

rose early—anxious for my portmanteau—pleased to see the servant going with it on his shoulder to the coach—wished it safe at Kintbury—had my fears about it—walked for an hour around the fields with Dr. Gunning—compared notes, agreed the conversation flat the day before—could not guess why—perhaps Dr. B——, who was of the party, could—he wished to meet Mr. Stevens; query if he ever wished to meet him again. After breakfast, took leave of my friends: may be, final—had not rode far, when recollected had not paid Nancy for postage and washerwoman's bill—went back, was told by Mr. Meade she would abuse me for preciseness—memory sadly treacherous, an infirmity common to age—beguiled the way by ruminating on the incidents of the last fortnight—thought with satisfaction on the morning, noontide, and evening walks to the church with the good Doctor to view progress—mightily amusing to see other people work—should work myself—much to be done, and little time to do it in—the worthy Rector not idle; *he loveth our nation, and has built us a church—charity edifieth*—called to mind the pleasant excursion to the clerical meeting at Bristol, and the happy expedient hit upon by Peter and me to escape the overflowings of turtle soup, and save harmless our best clothes—laudable solicitude well rewarded!—reflected with complacency on the many agreeable rides to and fro between Farnborough and Bath—Nancy by my side—enlivening creation—highly flattered by the very friendly attention of good Mrs. Quick—the apostolic injunction, *use hospitality without grudging*, never

more religiously observed than in Paragon Buildings—greatly delighted with the performance of the service the two Sundays at the Octagon Chapel: both excellent men—recollected Mrs. Quick's remark on Frank's sermon, a happy faculty in combining Scripture and comparing spiritual things with spiritual—very just—Bishop Horne likewise eminent in that way—thought of the well-spread table on Monday, and the kind, accommodating disposition of the invaluable hostess—when, after an early dinner, I bid adieu to Bath—could not say, as Sam. Johnson once did, 'a good dinner, Sir, but not a dinner to invite a man to'—much gratified by a gentle squeeze of the hand from Kitty —— on getting into the chaise. *Mem.* In my grand climacteric—wonder what it could mean—pursued my journey, musing upon many things—awaked from my reverie by horse stopping at Kintbury—found a letter from Will. Horne, complaining that when I got among the ladies, single or married, it was all one—nothing could move me—no denying facts—must plead guilty—ate my dinner—entertained my friends with a relation of my adventures, and the wonders I had seen—they much edified thereby—portmanteau not arrived—sent after it, but no tidings—strange misgivings of mind about it—wished I had done as Peter did, and rode in my new coat—went to bed heavy-hearted—slept little.

"Thursday, Sept. 4.—Up rose the sun soon—not so soon rose up I—looked out at the window—in my mind's eye saw Peter unlock the two gates and go to the church—wished to see with my bodily

eye the portmanteau on the servant's shoulder coming, as I had seen it going, but no such good luck—sent after it once more—all in vain—wrote five letters, one to Mr. Meade, representing, in pathetic terms, my distress, and imploring his assistance—and one to young Peter, inviting him to Kintbury on Sunday, to hear Farnborough news, if not better engaged, and bring young Meyrick with him—on recollection could not with honour be omitted—had given him reason to expect it—he had seen Miss M—— at Ramsbury in my absence—had intimated that a letter would find its way without difficulty. I would not willingly forfeit Peter's good opinion—read Hanway's Travels—his motto, '*Never despair*'—hope my portmanteau is not lost—company to dinner—conversation of farmers sometimes not less amusing than that of literary men—perhaps not less edifying—in the evening a sober game of whist—door opened—who comes?—enter portmanteau—joy in every countenance—particularly mine—Hanway in the right—a sensible man—best *never to despair*—remember that.

"Friday, Sept. 5.—Up soon after six o'clock—breakfasted at eight—wrote another letter to Mr. Meade to say, a little patience would have saved me the trouble of writing and him of reading—both have heard of the patience of Job to little purpose, as of many other virtues—went to church—congregation reminded me of Peter's at the Octagon—three old women, including myself—dined out—had no reason to complain—received as much as communicated—trust I did not come

worse out of company than I went in—bad indeed if I did—concluded with a rubber.

"Saturday, Sept. 6.—By an act of violence, turned myself out of bed soon after six o'clock—shaved my head all over—an easier task than formerly, thanks to Old Time—he, with his razor, has smoothed the way for me—meditated a ride to Mr. Sawbridge's—threatened rain—glad of an excuse—indolence prevailed—read Hanway's Travels—his story of Nadir Shah curious but horrid—read what you will, no denying the Fall; all Nature, all History bear witness to the truth of Revelation—walked in the garden to prepare the stomach for the food, while the food was preparing for the stomach—after dinner sat awhile—made a *partie carrée* in the evening, and went to bed in good time.

"Sunday, Sept. 7.—Got up once more—a day of rest but not of idleness: lawful to do good on the Sabbath-day—devoted to pleasure—right, *if pleasure be devotion*. Dr. Delany reckons up the natural advantages of the Sabbath—it promotes cleanliness, and cleanliness conduces to health—rest from labour renews strength, and enables to perform more labour—thought on Peter at the Octagon—not a whit behind Frank in illustrating Scripture truths—audience in raptures—about ten o'clock arrived young Peter, and his young companion, in good time for church; had a serious walk, Peter and I in the garden—seemed to be reconciled to study and confinement—expressed my hopes, though the Duke of Somerset and Lord Webb had carried off a great deal of Greek and Latin with

them, they had left a sufficient quantity for him—both young visitors preferred duck to boiled mutton—played a good knife and fork with that and apple-pie—went to church in the afternoon—drank tea—finished with a piece of plum-cake and a glass of wine, and took leave, to all appearance perfectly well pleased with their excursion—in the evening read Bishop Horne's 'Considerations on the Life and Death of John the Baptist'—not inferior to the best of his works.

"Monday, Sept. 8.—A dull morning, wet, and likely to be so, barometer sunk, spirits low—the influence of the air on the body, and, while in the body, on the soul, very great: what wonder! *in it* we live, and move, and have our being—exercise necessary to quicken the circulation, and raise the spirits—day spent in reading, and the oppressive employment of eating and drinking—a rubber at night.

"Tuesday, Sept. 9.—Another wet day—began to be anxious about getting to town—afraid the weather would not do for riding on horseback—remember the portmanteau—all may be well—a poor creature—good for nothing—engaged to dine at Dr. Griffiths's—the walk not so uncomfortable as expected—a sad thing to be a coward—a good soldier should endure hardness—where are the fearful?—company, only Dr. Griffiths, his daughter, a Counsel learned in the law, and myself. Gentle passions (says Jonas Hanway), and moderate enjoyments, in the track of religion and common sense, are things always within our reach, and certainly productive of the end we aim at—applicable in the

present instance. Parsons apt to think lawyers rogues—lawyers apt to think parsons fools—the Doctor continues the practice of toasts—good Mrs. Quick was not forgotten—no meeting without cards—ombre always made a part of the amusement of the wits and statesmen in the Tory Administration of Queen Anne—had a blustering walk home.—*Finis.*

"And now you see what a week's journal is, how literally I am *a thing of nought*, how truly my *time passeth away like a shadow*. You desired to hear, and you hear with a witness. If your head did not ache before, surely it will ache after labouring through this tedious scrawl, and well is it that it can be continued no farther. Excuse me this once, and I will be more careful in future. Let me know you have survived it, and it will be a relief to my mind and my conscience. With best wishes to all, "Ever yours."

Of the delight which I have mentioned young people always took in Mr. Stevens's society, the reader will cease to wonder, when he reads his own idea of the propriety of mixing young and old people together in company; and in his statement of the character of old people, he pourtrays his own.

"To hear you talk of *our* enjoying our friends a little longer; and of *our* not being likely to die of *old age yet*, is laughable enough. Why, you are a brisk lively lass, just in your prime, full of epigram

and fun; but I am a poor old creature, with one foot in the grave, 'sans teeth, sans taste, sans eyes, sans every thing.' There is sense in *your* not separating from society, who can be a useful member of it; you have the day before you, and may do much work; but with *me the night is come, in which no man can work;* it is past twelve o'clock, and time to go to bed. Dr. Gregory, indeed, in his 'Comparative View,' recommends the associating the old with the young; and it may be profitable to both, as with a little attention it may serve to keep all parties in good humour, which is a very good thing; it may make the old, by the lively, agreeable conversation of the young, forget their infirmities; and it may lead the young, from observing the calmed passions and placid manners of the old, to consider old age, to which they are advancing, as no uncomfortable state, nor any formidable evil."

His sentiments are so valuable, as to the uses to be made of an acquisition of fortune, that I cannot deny myself the gratification of transcribing, nor the reader the pleasure of perusing, the two following letters. It will be seen from them, that the excellent Dr. G. employed the first fruits of wealth which had been bequeathed to him, in adorning the House of God, and in works of charity and benevolence.

"London, March 4, 1794.

"I was afraid it was bad with the executor's wife, that she did not herself acquaint me with

their great and good fortune; for I was sure she must conclude, I should be pleased to receive 'a full, true, and particular account' of the bequest, with all its concomitant circumstances, in her own descriptive style: and it was with no small satisfaction I saw, what I had long anxiously looked for, a superscription in your hand-writing, as I flattered myself, it was a sign you had recovered your wonted brilliancy; but, alas! to my great mortification, I found, upon opening the letter, that your poor head was still in as uncomfortable a state as ever, and that you wrote, not because you were better, but because you saw little chance of being better.

"If I were to say, as you think you hear me say, 'the fortune is certainly *great*, but *good* only as you make use of it;' I should have no hesitation to say further, that to you, I doubt not, it would be as *good* as it was *great;* and the more you fear answering for yourself, the less I fear answering for you, that you will be equally disposed, with your worthy husband, 'to put it *in bags that wax not old*[5],' [and '*use it, as not abusing it*[6].' You had before learnt '*to be careful for nothing*[7],' but '*to cast all your care upon Him, who careth for you*[8],' and you have in no wise lost your reward. I could wish it might please God to give you health to enjoy all the blessings around you; but we are all beggars, and beggars must not be choosers. If every thing went on smoothly, and there were no rubs in the way, we should be apt to forget 'the

[5] Luke xii. 33.
[6] 1 Cor. vii. 31.
[7] Phil. iv. 6.
[8] 1 Pet. v. 7.

decease we have to accomplish,' and be tempted to say, '*it is good for us to be here*[9];' which would justly subject us to the censure of '*not knowing what we said.*'

"It is a pity I should have damped your genius, and prevented the display of it in illustrating your newly acquired curiosities, by my stupidity. Who knows but it might have inspired me with a taste for the Fine Arts, and given me a relish for Antiquities? If it could be done, it might be expected from the winning, bewitching way you have of communicating your ideas, and making every subject you handle intelligible and entertaining. The Library, with the addition of Mr. W.'s valuable collection, in such admirable condition, will be splendid indeed, and much in Peter's favour, who, instead of being thrust into a dark hole, as he is at present, will come forth into open day, and have the best room in the house for his study, which you know the master of the house, as he is, should have. The building of a new Chancel, and the improvements to be made in that quarter, are worthy of Peter, who loves to have 'every thing done decently and in order.' Thus what he does will be every way handsome, within and without, there can be no question; he will 'not offer unto God of that which costs him nothing.' Whether I shall come to see how you are going on is very uncertain, but if I do not, I cannot believe that you will think it is, because I am not interested at all about you. Remember, there is a time when the strong

[9] Luke ix. 33.

men will bow themselves, when fears shall be in the way, when '*the grasshopper shall be a burden, and desire shall fail*[10]:' remember these things, and you will not wonder if you do not see me.

"And so your brother is full of learning Hebrew, and translating some part of Bull's works. There are some ladies now in Gay Street with whom he might have agreeable conversation on the subject of Hebrew roots; Mrs. and Miss Altham, the daughter and granddaughter of Mr. Parkhurst; they lodge in the same house with Miss Horsley, the sister of the Bishop of Rochester. With what view is your brother translating Bishop Bull, and what part of his works? I suppose he knows that some of them have been already translated. I am glad to hear he and his wife are both well and happy.

"I am not surprised to hear the Principal is very indifferent; he is some years older than I am; he has threatened to leave us every now and then, and at last most likely he will: but as Old Latimer said to Ridley, who looked behind him when they were going to the stake, 'Here I am, Master Ridley, after you as fast as I can;' so I may say to the Principal, 'Coming after you as fast as I can.' It is comfortable the old lady keeps so well, as probably she has some exercise for her strength and patience, or strength of patience, read it which way you will.

"So poorly as you have been, I am afraid you have not been able to turn over the good Bishop's

[10] Eccl. xii. 5.

two last volumes. They are well spoken of, and I believe there will be a call soon for another edition.

"Being got to the length of my letter, I must conclude with best respects to all friends, not having room to particularize, and best wishes for the re-establishment of your health and spirits.

"Ever yours, &c."

"London, July 4, 1794.

"DEAR MADAM,

"After the pitiable account given of you by our reverend and worthy dignitary, the sight of a superscription in your fair hand was refreshing beyond measure, and I read with peculiar pleasure that you found yourself better than for many months past; for though John Norris somewhere observes, with his usual smartness, the *danger* is in being *well*, not in being *ill*, I fear *your* being *dangerously ill*, and shall always rejoice to hear *you are well*, having no apprehension, from your manner of spending the time of health, of your ever being *dangerously well*. Good Mrs. Quick! with what heartfelt delight does she receive you in the morning, and minister to your amusement through the day! Placid Peter! with what complacency does he hail your return in the evening! May the waters and the exercise restore you to comfortable health, and may you live to see your children's children, and peace upon Israel!

"From the rapid progress made in the repairing, enlarging, and beautifying of the Church, I perceive my worthy friend intends to furnish an exception to Sir Roger de Coverley's observation, that

'*church-work is slow*[1];' and I see, likewise, that he is commendably determined, after the example of Solomon, to finish the house of God before he finishes his own house; though some, perhaps, may be disposed to dub him, for his pains, a second Solomon, in the less favourable acceptation of the word. And the good man has not only the satisfaction to find the great work carried on with zeal and alacrity, none weakening the hands of the people, or troubling them, as in the rebuilding of the temple; but he has the pleasure to reflect, that when the work is finished, none of those who knew the Church in its former state will have reason, on recollection, to weep and lament, but all may shout aloud for joy.

"And so you say, knowing what a poor, dull, stupid creature I am, you almost despair of my having curiosity enough to come and view the alterations taking place at Farnborough. To be sure, it is a pity you should not be indulged the opportunity of displaying your genius, and showing how cleverly you have managed matters. Methinks I hear you relating, with inexpressible glee and the happiest fluency, how *you* planned this, and *you* contrived that, *you* suggested the other improvement; how Peter would have had this so, and so, and how awkward it would have been, *you know*, and how much better it is, how much more convenient, and more elegant, for being agreeable to *your* direction. But what a mortification would it be, when I ought to be all wonder and surprise, to hear me come out

[1] Spectator, No. 383.

with a cold phlegmatic '*no*,' or '*yes!*' Indeed you might console yourself with pitying my want of taste and spirit; but would that be a sufficient gratification? Upon the whole, perhaps it may be advisable not to hazard the disappointment, but leave the humdrum mortal to himself, absorbed in his own vanity.

"Whether you will admit my application of the text alluded to in my last or not, I never made a more apposite one, and I *feel* the force of it. Grey hairs are found upon him, it is said, and he knoweth it not. That person, I suppose, had but a few. Mine are too many, and too visible, even to escape my notice, disposed as I may be to wink at them. While others go far and wide to see *ruins*, I have only to look in the glass; a ruin presents itself, and the business is done. You want me, after having beheld my natural face in a glass, to go my way, and *straightway forget what manner of man* I was[2]: but treacherous as my memory is, that cannot be, the lines are too strong and deep, the impression is not so easily effaced.

"You urge me to come to hear *all;* and as a further inducement, you observe, that besides what you have to say, Peter has a deal to tell me, which every one allows is much more to the purpose. The hearing of what Peter has to offer on any subject, would certainly be an additional motive for wishing myself at Farnborough; and its being more to the purpose than what you have to say, you evidently show to be your stated opinion, no less than that

[2] James i. 23.

of others, by the silence you regularly observe whenever he is about to speak, and your never failing to let him take the lead in all conversation; but what you have to say yourself is always so much to the purpose, that to hear it I would cheerfully submit to all the bumps I should receive in the ride from home to the happy spot; which, on a moderate computation, at the rate of one thousand per mile, the quantity observed by a friend of mine to be uniformly received in that space, would amount to the sum of one hundred and fifteen thousand and upwards. So you see it is not for the want of inducement or inclination; the fault is in the *old materials*. But after all, notwithstanding I have no other attendant than my old man William [3], I should think, crowded as you are with *real curiosities*, you would not wish any more antiques at present, and had rather have the room than the company of such rubbish.

"I mentioned in a letter to your brother a design I had upon the Doctor, and I am obliged to him for humouring me in my fancies. He has the thanks of the Scotch Episcopal Church, which were transmitted to me in a letter from the Bishop of Aberdeen; and their prayers he may be sure of,

[3] By "his man William" he meant *himself*, for he never had any other attendant. He never would have a servant, for two reasons: 1st. Because he disliked the trouble of it; and next, because he was desirous of reducing his personal expenses within as narrow a compass as possible, that he might have the more to give away. He had many jokes about *his man William*, using to say, *he had no more faults than himself.*

which he will think worth all the money, not to mention the Bishop's blessing, which, perhaps, he may think not inferior in value to that of his own Diocesan."

Upon the subject of Dr. Gunning's pious care in adorning and beautifying his church, he further writes, in another letter :—

"I am sorry you should have set your heart on my being at the opening of the church, as that was at no time probable, and is now entirely out of the question. What may happen in the spring no one can tell; but as 'life never knows the return of the spring,' the chances are against my being then at Farnborough. The tower, it was imagined, *would fall on Peter*[4], and I conclude it did; but I trust without doing him any material injury, as you mention no such thing, and speak of its being finished, and looking very handsome. If Peter will be so delighted with the pulpit when it is up, how delighted will you be when he is in it! I am glad the way to the church is made smooth and easy; it is to be hoped the people will not want to be told, *this is the way, walk ye in it.*"

He was prevented by illness from attending the opening of the church at Farnborough, in the month of March, 1795; but when he heard of it, by a letter from Mrs. Gunning, thus he answers :—

[4] But the good letter-writer furnished an elegant clock to this tower, which cost him upwards of 70*l.*

"March 10, 1795.

"Many thanks for the pleasing account of the Feast of Dedication. Methinks I see the good Peter, with the keys at his girdle, as eager to open the doors of the temple as the people could be to have them opened. That they had such a *desire and longing to enter into the courts of the Lord* looks well; and as *Charity believeth all things*, let Charity believe it was from a better motive than that of idle curiosity. The Doctor's *pensioners*, in putting off their old clothes, will be reminded to put off the old man; and in putting on their new clothes, to put on the new man: and you will have the satisfaction to see the scions which you have planted, become, by the blessing of God, trees of righteousness. Though your good man was never happier in his life than in seeing the church so full, and in preaching the Gospel, after the example of his Master, to the poor; yet I could have wished, for the sake of the rich at a distance, that the day had been more favourable, that they might have been gratified in hearing him. Crimson velvet, with a deep gold fringe, and every thing to answer it! handsome indeed[5]! Where is the Lord worshipped in the beauty of holiness, if not within thy walls? Thither may the tribes go up to give thanks to the name of the Lord—and peace be within thee!"

He sent the Doctor a beautiful little service of communion plate, to use in administering the Holy

[5] These were the gift of Mr. Stevens.

Communion to the sick, with the following inscriptions,—On the covers of the paten these words, "Behold the Lamb of God[6]!" On the inside of the paten, "He was known of them in breaking of bread[7]." And on the cup, "When I see the blood, I will pass over you[8]." And on the foot of the cup, "For Christ is our peace[9]."

This present was accompanied with a letter to Mrs. Gunning:

"There is something else in the parcel, for the sending of which, perhaps, I ought to make some apology. You may remember you merrily said one day, that your good man was so particular he would hardly go to visit the sick without his band. Now, as he is so very liturgical, so very rubrical, and so very canonical, I have taken the liberty to send him some private communion plate, which I hope he will gratify me in accepting, as a small token of my unfeigned friendship for him, and my high reverence for his amiable, exemplary character, as a Christian Divine of the Apostolical Church of England."

I shall for the present conclude his correspondence with his observations on the uses of sickness to the true Christian, as found in parts of two or three letters, addressed to the lady, whose vivacity of manner, and unfeigned piety for so many years, and to the end of his life, attracted his friendship and esteem.

[6] John i. 29.
[7] Luke xxiv. 35.
[8] Exod. xii. 13.
[9] Eph. ii. 14.

"November 30, 1789.

"I am extremely obliged to you for your affectionate letter: but, methinks, though I wished you to write, I am sorry you did write. I wished it as a proof of your being in better health, but as you are not, I am afraid it was an exertion beyond your strength, and I am sorry for it. Pleasing as it is to hear from you, let me beg of you always to consult your own ease, and never write but when you find yourself in good spirits; for be assured it will ever be a pain to me to read what was a pain to you to write. It is a sad thing that the faculty cannot, by skill or by chance, hit on something to relieve you: but though they have not yet done it, let us continue to hope they shortly will; for hope itself, as Sam. Johnson observes, in one of his Idlers, is happiness; and its frustrations, however frequent, are less dreadful than its extinction. You deserve good health and good spirits, you employ them to such excellent purposes, when you enjoy them in any tolerable degree: and your conduct in sickness is an admirable lesson of instruction. We all lament your want of health, and feel for you in your sufferings: but none of us can be tired of you. As to the continual horrors on your mind, of which you complain, they are with you, as with Dr. Johnson, owing to bodily disease; and whenever it pleases God to remove the one, the other will cease of course. I thought of you the other day, when I was looking over your good father's godfather's [1] comment on the Gospel for the 24th Sunday after

[1] George Stanhope, D.D., Dean of Canterbury, author of the Comment on the Epistles and Gospels.

Trinity, where he says, 'So provident is God in all his dispensations, so gracious even in withholding his mercies and supplies for a season, that the very delays we suffer in temporal affairs are for our own advantage. They do not only contribute to our improvement in another kind, but oftentimes make way for a more surprising and bountiful grant in the same kind. And provided we make the right use of them (as you eminently do), wait God's leisure with patience, consider his methods with prudence, and trust in his power and goodness with perseverance, these will not fail in the end to render us both happier and better.'"

The next letter is relative to his own, as well as Mrs. Gunning's, illness.

"Ewell, Dec. 8, 1794.

"I take the opportunity of what I call a lucid interval with which a gracious Providence sometimes indulges me, to thank you for your very affectionate letter, so close on the heels of the former. To receive two letters, when your general state of health seldom, without pain, admits of your writing one, is a mark of your solicitude for me, so much beyond any pretensions of mine, that I feel quite ashamed and confounded; and I am ready to ask you the question I did Frere, in reply to his friendly inquiries—Why all this bustle about a poor insignificant old woman, who has been long past labour, and is fit only to sit mumping in a chimney corner? You are kindly anxious to know how I am attended in my crazy condition of body and mind: for having never heard me speak much

of *female* friends, you are fearful I have none to rely on in my distress but *male* friends; and of them you seem to think as Job did of his, *that miserable comforters are they all*[1]. To be sure they are not to be compared with the others, and could I have had you to shake the vial, and pour out the draught, it would have lost all its bitterness: but such assistance as was necessary having been supplied, I have done tolerably well, and in being much alone there is no harm. Sheep, you recollect, when they are ill, and find their end approaching, separate from the rest of the flock, to lie down in solitude and die in peace. And can we, the sheep of God's pasture, act more sensibly than to follow their example, and do likewise? However, except for the first fortnight after the knock on my pate, I have made the usual excursion to Ewell (Mr. Calverley's), not on horseback, indeed, but in a chaise, from Saturday till Tuesday, which, it is supposed, may do good like a medicine: though when I consider my time of life, with the nature of my complaint, I have no reason to expect much in the way of recovery[2]. As our days, at most, are but a span long, the measure remaining to me must be short, and all that cometh is vanity.

"It was no small relief, after the wretched account given of your health, to hear that though you had very many hours of darkness and horror, you had some of light and gladness, and had experienced that the sharpest afflictions, through the tender

[1] Job xvi. 2.

[2] He was, however, spared to his friends for above twelve years longer.

mercy of God, have their intervals of ease and comfort. Gold is tried in the fire, and for every trial it comes forth the purer, as you have the satisfaction to find. When the furnace is heated seven times more than it was wont, it is that the vessel may be the fitter *for the Master's use*, purged from all dross and sanctified. You suspect that you lament so much the want of health, as not to be sufficiently thankful for the many blessings you enjoy: but let not your heart be troubled, be of good cheer. The very suspicion is a sign to the contrary: the fear of not being sufficiently thankful is an argument of thankfulness."

It is now time to introduce Mr. Stevens to the reader in another character, namely, that of an author. Such was his humility, that his name was never prefixed to any of his works for many years. In the year 1773 he first appeared as an author, by sending forth a work entitled "An Essay on the Nature and Constitution of the Christian Church, wherein are set forth the Form of its Government, the Extent of its Powers, and the Limits of our Obedience. *By a Layman.*" The season chosen for this publication was opportune. It was "a time (as the preface states) when the press teemed with the most scurrilous invectives against the fundamental doctrines of our religion; and even the newspapers were converted into trumpets of sedition by the enemies of the Church." He, therefore, thought that silence on the part of its friends would be criminal, and a cold neutrality inexcusable. The object which he

had in view in the publication is thus explained by himself. He concludes the preface by praying "that the publication may prosper to the edification of the ignorant, the conviction of the erroneous, and the establishment of the faithful; that the ever-blessed Trinity may be worshipped as such in all sincerity and truth; that Christians may no longer dissemble with each other in transactions of the most serious nature; that their conduct may be directed by knowledge, neither swerving towards an enthusiastic contempt of all order and decency on the one hand, nor towards a lukewarm indifference to every thing that is sacred on the other; but that all who profess and call themselves Christians may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

From what has been already stated of the author's views, from the soundness of his principles, and the extent and nature of his reading, it may be inferred that he was well qualified to give a right notion of the Church of God; whose foundation he lays in the Scriptures, and upon that basis raises the superstructure of her government, her authority, and powers; and by the like authority of Scripture proves the duty of obedience from her sons.

The opinion of the writer of this memoir is of little consequence; it is more to the purpose to state, that the venerable Society for Promoting Christian Knowledge deemed that work so well adapted for popular instruction on this important subject, that, about thirty years after its first pub-

lication, it was placed on the catalogue of that Society; and for the first time the name of its author was prefixed.

The opinions of Mr. Stevens respecting the sin of Schism underwent no change after he first published his *Essay on the Church*, as will appear from a private letter, dated September 8, 1798, in which he says, after speaking of a work on this subject, "I am afraid the principles are so uniformly right and correct, it is more than the age will bear. We are rather mended, perhaps; but is there not reason to suspect the *goodly apple is somewhat rotten at the core?* Some will approve one part, and some another; but there are few I doubt who will subscribe their unfeigned assent and consent to the whole. I question if the article on *Schism* will not be as much objected to as any; and yet one does not see why. It certainly speaks the doctrine of Scripture and the Church of England. There is undoubtedly such a thing as *Schism*, and it is as undoubtedly *a sin*, as Adultery or Drunkenness; and the being guilty of it, the Apostle says, is being *carnal*[4]. It surely behoves every one to inquire wherein it consists, in order to avoid it. Our Church teaches in her Catechism that there are two Sacraments 'generally necessary to salvation, Baptism and the Lord's Supper;' and if so, the inference is fair, that without them, generally speaking, there is no salvation. And, if they are necessary, it is necessary to know *where they are to be had;* for it is not to be supposed that every man has a right to administer them, any more than

[4] 1 Cor. iii. 3, 4.

every man has a right to use the king's seal. The Scripture is express, *that the Lord added to the Church daily such as should be saved*[5]. It is in *the Church*, therefore, that the *means of salvation are to be had*, and consequently it is incumbent on every one to *be added to the Church*, and to keep in it; as he has no right to expect *the end*, but in the *use of the means* in the way which God has appointed. As to the doctrine being uncharitable, which some object, so far is it from the want of charity, that to warn people of their danger is surely the truest charity; and we know, what was to be the fate of the watchman who did not warn the people[6]. And the adulterer and drunkard may as justly call it uncharitable to be told that such shall not inherit the kingdom of God, as the Schismatic, that he must be of the Church to be saved. To ask what is to become of those who are without the pale, is nothing to the purpose; God will judge no man but by the law which He has given him; nor will any be responsible for opportunities they never had. *As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law. God is no respecter of persons; He will be justified in His saying, and clear when He is judged*[7]."

The above work, "*on the Church*," was published about the time when some of the Clergy of this kingdom had taken a most singular and unaccountable step, with respect to their subscription of the

[5] Acts ii. 47. [6] Ezek. iii. 17, 18; xxxiii. 7, 8.
[7] Rom. ii. 12. Acts x. 34. Rom. iii. 4.

Thirty-nine Articles of Religion. Certain Clergymen of the Church of England, and certain members of the two professions of Civil Law and Physic, met at a tavern in the Strand, called the *Feathers Tavern*, whence this meeting was denominated "the Feathers Tavern Meeting;" and prepared a Petition to Parliament, praying to be relieved from subscription of the Articles which all of them had subscribed. By advertisement in the newspapers, they invited all who thought themselves aggrieved in this respect, to join them in endeavouring to obtain redress; and the petition was signed by about two hundred Clergymen.

This Petition was offered to be presented to the House of Commons, and a motion was there made that it be laid upon the table. This was strenuously opposed, and warmly debated. It was observed, and justly, that Parliament could *not grant relief to those who had already subscribed*, as they had *no power to vacate oaths;* and it was a little singular, that those who made no scruple to subscribe the Articles, and to declare their unfeigned assent and consent to them, and every part of them, in order to obtain a living, had no sooner obtained one, than they were desirous of being relieved from those very Articles, without assenting to which the living could not have been conferred.

It was further said, that, as to those who were not yet beneficed, and who wanted to seize on the emoluments of the Church, without believing in her tenets, or complying with her laws, they were not to be listened to: and that on the principles of

reason and justice, they ought rather to be excluded from her for ever.

It was also argued, by the most moderate men in Parliament, that it was necessary that those who were appointed to be the public Teachers and Instructors of the People, should be bound *by some certain principles*, from which they were not to deviate; that, to prevent disorder and confusion, it was fitting that some public symbol should be established, to which they should all assent, as a mark of their conformity and union; that a simple assent to the Scriptures would, in this case, be of no signification, as it was too well known that the greatest absurdities, and even blasphemies, had, at different times, been attempted to have been supported, or defended, upon their authority; that the clergy were under no necessity of accepting benefices contrary to their consciences, and if their scruples arose afterwards, they had it always in their power to quit them.

The Petition was, therefore, rejected by a very great majority; many members of the Opposition joining with the Administration in the rejection. The numbers for rejecting were 217; for receiving the petition, 71: and I never have read or heard that any of the actually beneficed Clergy who signed the petition, *and whose scruples had arisen after they had accepted the preferment*, resigned their charge, in consequence of their petition being rejected, except the Rev. Theophilus Lindsay, who, by afterwards opening an Unitarian Chapel, in Essex Street, and composing a new Liturgy for the use of his congregation, showed that his ob-

jection went, not to the subscription merely, but to the fundamental doctrines of the Church of England.

It was in order to give correct notions upon these important subjects, that Mr. Stevens published the above pamphlet, which was intended for grave and serious readers only.

He thought, however, that a little playful wit and humour might be successfully exerted upon this occasion. Accordingly, in the same year, a beneficed Clergyman (whose name I purposely omit) having published "An Address to the Clergy of the Church of England in particular, and to all Christians in general," Mr. Stevens printed "Cursory Observations on a Pamphlet, entitled 'An Address,'" &c., which are written in such a strain of easy, unaffected pleasantry, accompanied with such solidity of argument, as have not often been combined in the same author. He thus begins his pamphlet by remarking on the oddity of the title, "Seeing advertised a pamphlet, entitled 'An Address,' &c., I had a mind, being one of the people called *Christians in general*, to know what the gentleman had to say to me, and accordingly I sent for it. '*Free choice, and a desire of doing good in my generation*,' as the author expresses it, led me to make a few observations upon the said pamphlet, and to present them to the public for their emolument. The gentleman sets out with acquainting us that he is an '*obscure brother*;' and, lest any sceptical mind should doubt the truth of it, he has proved it to a demonstration at the very entrance of his address.

"On a supposition that *we shall wish to know more of him than the name he bears*, he next informs us, '*he is one, whom free choice, and a desire of doing good in his generation, led at first into the ministry, for which his friends and family had not intended him.*' This piece of intelligence cannot fail of giving his readers a very favourable opinion of the good sense and judgment of his friends and family; and the more we see of him, the more we shall be disposed to wish that he had listened to their advice, instead of following his own inclinations." After following him through his pamphlet, and giving him that sort of chastisement and good-humoured rebuke which he thought he deserved, he concludes his observations thus: "Our author sums up the whole with a petition, which he wishes to be preferred to the Bishops; and I will conclude with what I wish the real friends of the Church may present to them by way of counter-petition. That the present set of Articles, which, for the soundness of their doctrine, are the glory and ornament of our Church, and cannot aggrieve any but its open or secret enemies, may be preserved to us whole and entire; for we have no objection to subscribing them *fairly*, as they contain nothing but what *is read in Holy Scripture, or may be proved thereby;* and we verily think they are our best security against the Papist, the Infidel, and the Heretic. That our Liturgy, compiled from the Liturgies of the first and purest ages of the Church, not only as to the form, but as to the matter and expressions, and composed with such simplicity and majesty, as to be adapted to

the capacities of the ignorant and unlearned, and edifying and instructive to the most enlightened, may be continued to us in its present perfection, without addition and without mutilation. That our Church may still be, what it always hath been, the honour of the Reformation, the strongest bulwark of the Gospel against Popery, and the brightest star in the Christian firmament. The terms of our communion are pure and scriptural; and if they who now dissent from us, will continue to do so, the fault is theirs, not ours: we have done our duty, and they are to see whether separation from such a Church does not involve them in the guilt of Schism."

Strenuous as Mr. Stevens was, in defending the Doctrines, Articles, and Liturgy of our venerable Church, and sharply as he treated the *work* above mentioned, yet his generous conduct to the *individual* was just what might have been expected from one who knew, *that to do to others as you would wish them to do to you*, was a prominent command in that Gospel, which he made the guide of his life.

An enemy of this clergyman, finding Mr. Stevens to be the author of the "Cursory Observations," wished to furnish him with some *personal* reflections on that reverend gentleman; but he was dismissed with the good-humoured and kind-hearted assurance, that the faults of the *book*, and not of *the man*, were the objects of his attack.

Many years afterwards, by the kind instrumentality of a mutual friend, these two literary combatants became very sociable. Mr. Stevens cer-

tainly never altered *his* opinions; whether the clergyman ever changed *his* I know not; but as many years have now elapsed since he published his Address, which was the object of our author's remarks, and he must then have been a young man, it is fair to presume, that he saw reason for changing the opinions he entertained when he published that pamphlet.

In the year 1776, Mr. Stevens published "A Discourse on the English Constitution, extracted from a late eminent writer, and applicable to the present times." His motive for this publication was to counteract the dangerous absurdities which, about that time, were published in factious newspapers, to answer the purposes of a party, and to throw every thing into confusion, by furnishing people with a few "*rational principles*" concerning the nature of civil power, the necessities of society, and the positive laws of their own country. His object, therefore, in publishing this tract, was, to convince his deluded fellow-subjects that there was no liberty without law, no security without obedience.

In the year 1777, he published two distinct works; the one entitled, "Strictures on a Sermon, entitled, 'The Principles of the Revolution Vindicated,—preached before the University of Cambridge, on Wednesday, May 29th, 1776; by Richard Watson, D.D., F.R.S., Regius Professor of Divinity in that University;'" and the other entitled, "The Revolution Vindicated, and Constitutional Liberty asserted; in Answer to the Rev. Dr. Watson's Accession Sermon, preached before

the University of Cambridge, on October 25, 1776." In both these works, which may well be considered together, he animadverts on some of the learned Doctor's propositions; and contends, that the Doctor and his friends, grounding all authority in *the power of the people*, endeavoured, in their political creed, to support doctrines, which, if followed, would destroy, and not preserve, the Constitution. On the other hand, Mr. Stevens insists, that the Revolution intended to preserve, and did preserve, the Constitution, in its pristine state and vigour; and that this is manifest from the convention, founding the Revolution entirely on the abdication and vacancy of the Throne.

Many persons who propagate the wildest doctrines of democracy, have been very happy to lay hold of expressions of writers, such as Dr. Watson, to give, as it were, a colour to their notions; notions which such writers would reject with abhorrence. Mr. Stevens, on the other hand, endeavours to make the Scriptures the standard of his politics as well as morals; and builds his argument on them with great force and ability.

Previously, in point of time, to any of these works on political subjects, he had proved his knowledge of the Hebrew language, by a work, entitled, "A new and faithful Translation of Letters from M. L'Abbé de ——, Hebrew Professor in the University of ——, to the Rev. Dr. Benjamin Kennicott," &c. &c. Whether the letters were translated from the French, as the title-page imports, or were the work of Mr. Stevens himself, it is not material to inquire. The object of this pub-

lication was to offer some observations on the Doctor's proposals, and to point out the *supposed* evil tendency of the plan. Some severe animadversions upon Dr. Kennicott's plan had been drawn from the pen of Dr. Horne, under the title of, "A View of Mr. Kennicott's Method of Correcting the Hebrew Text, &c., humbly submitted to the consideration of the learned and Christian World." These particulars are noticed, to show that Mr. Stevens (if he did err) did not err alone in his judgment upon the points at issue; but that he thought on them with persons of profound erudition and skill in biblical researches, who, from their knowledge of the Hebrew, were competent to form an opinion on the subject; and who apprehended, on mature reflection, that much evil might accrue to the cause of revealed religion, much dishonour be cast on the sacred writings, and much advantage, however unintentionally, be given to infidelity, by an indiscriminate reference to every manuscript copy of the Hebrew Bible, that could be procured.

The design of substituting a new text from the mass of such heterogeneous materials, for the one now in use, which it was well known had ever been preserved with scrupulous fidelity, under the special providence of the Almighty, was thought of by Mr. Stevens, as fraught with imminent disservice, not to say with extreme danger, to the cause of true religion.

But, whatever may be the sentiments of men of learning, and particularly of those who are more conversant in Hebrew than the writer of this

memoir professes to be; or, however they may differ on the question, as to the integrity and corruption of the Hebrew text, Dr. Kennicott's work has been now many years in the hands of the Hebrew scholar; and certain it is, that Mr. Stevens, by the part he took in the controversy, did not disgrace either the cause or himself; but displayed considerable acquaintance with the subject, and a profound veneration for the Bible, with a most anxious solicitude to preserve its purity. If sometimes there appear to be a severity, there is no sourness in the censure; and even in his honest indignation against whatever to him seemed hostile to the interests of Christianity, there is no personal animosity: and his natural vivacity is often visibly restrained by a sound judgment and a serious heart.

These were all the works Mr. Stevens published between the years 1777 and 1800, excepting the sketch of Mr. Calverley's character, which I have already given, as printed in the "Gentleman's Magazine;" and he could not be prevailed on to announce himself as the author of any of them. But, at the earnest solicitation of his friends, he collected them into a volume, which, with his characteristic humility, he styled, Οὐδενὸς ἔργα, the *Works of Nobody;* and by the appellation of *Nobody* he was ever afterwards known amongst his friends. This collection he gave to several; and, to the books of some of his friends, he added, in the blank leaf at the beginning of the volume, this sketch of himself, the justness of which, though extremely well drawn, will not be acknowledged in all its parts:

"Never was *person* better described by *proper name*, than the writer of the following sheets. View him in what light you will, he is NOBODY, a mere cipher, a blank in creation.

"Even in these papers, suggested possibly more by a desire of applause than of doing good, and of which, perhaps, he is vainer than he suspects, he is NOBODY, seeming to be something, when he is nothing; for, 'what has he said,' that he did not receive from one author or another?

"See him in company, and you cannot hesitate to pronounce him NOBODY. His very countenance bewrays it: he is shy, awkward, silent, neither profiting others by his conversation, nor, to appearance, profiting by theirs; and, probably, ascribing to humility that behaviour which may be the effect of pride.

"As a member of society, he is NOBODY; neither father, husband, uncle, brother; he sits solitary, wrapt up in thick gloom, musing on his own insignificance, yet absurdly shrinking from all the duties of active life. A melancholy cast, sometimes, leads him to the habitations of the afflicted; and being too indolent to withhold his money, he suffers it to be taken from him on the slightest pretence, mistaking, it is to be feared, vice for virtue, self-ndulgence for charity.

"In one respect he seems to be *somebody*, being blest above most men in friends, eminently wise, learned, pious; but alas! not to make suitable improvements with such advantages, he must indeed be NOBODY.

"One who, from long acquaintance, may be sup-

posed to know him, and who would be happy to testify better things, bears this testimony, and is sorry such testimony is true."

From the date of the last publication, in 1777, Mr. Stevens does not seem to have appeared again in the character of an author, till the year 1800, when he was induced to re-enter the fields of controversy. Mr. Jones, in the year 1795, had published the life of that most amiable prelate, Bishop Horne, and dedicated it to Mr. Stevens; and, in the course of his narration, had fully stated the origin and circumstances of that most excellent man's early acquaintance with the writings of Hutchinson, and his perseverance in his favourable opinion of that gentleman's writings till the conclusion of his inestimable life. Before a second edition of this life was wanted, some writers had attacked the character of Bishop Horne, as an Hutchinsonian: others asserted, that the Bishop had, before his death, renounced all those opinions which he had formed at an early period at the University, in common with the other learned and very exemplary persons mentioned in the work itself, as the companions of his early studies.

Mr. Jones, accordingly, took the opportunity of a new edition of the life of his dear and much-lamented friend in the year 1799, to introduce a new preface containing about thirty pages, to vindicate the Bishop against the charge of relinquishing former opinions; and to enter into a neat and concise statement of the Hutchinsonian doctrines themselves, to show how consistent they were with the Holy Scriptures. Without pre-

suming to decide upon the merits of those opinions, a task which I profess myself not qualified to undertake, this preface to the second edition of the life of Bishop Horne, certainly gives a complete summary of Hutchinson's opinions; and whether adopted or not, they are so clearly explained, as to make them level to the most ordinary capacity.

It is but due to this learned and exemplary man, Mr. Jones, to introduce a passage from this preface, in which he declares, as I believe the fact to be, that in the notions, which he and the great and good Bishop, whose life he was then republishing, entertained, there was nothing that tends to make men troublesome, as heretics, fanatics, sectaries, rebels, or corrupters of any kind of useful learning. All which Hutchinson taught (and which he endeavours to show the soundest divines of the Church of England *virtually* taught before him), a man may believe, and still be a good subject, a devout Christian, and a sound member of the Church of England; perhaps more sound, and more useful, than he would have been without them. "For myself," says this truly pious man, "I may say (as I do in great humility) that by following these doctrines through the course of a long life, I have found myself much enlightened, much assisted in evidence and argument, and never corrupted; as I hope my writings, if they last, will long bear me witness. If these principles should come into use with other people, I am confident they would turn Christians into scholars, and scholars into Christians; enabling them to demonstrate how shallow infidels are in their learning, and how

greatly every man is a loser by his ignorance of Revelation. When we are describing Hutchinsonians, it would be unjust to forget, that they are *true Churchmen* and *Loyalists*, steady in the fellowship of the Apostles, and faithful to the monarchy under which they live. This, however, is not from what they find in Hutchinson, though *it is* to be found in him, but from what he has taught them to find by taking their principles from the Scriptures."

This preface was reviewed in the "British Critic," in February, 1800, and in such a manner, as by no means to give satisfaction to the supporters of those opinions, or to the friends of Mr. Jones; and, accordingly, in the year after the death of that venerable man, which took place on the day of the Epiphany, 1800, Mr. Stevens, with all the ardour of friendship, and with all the ability and spirit which had distinguished him in his earlier years, published, under the name of AIN, the Hebrew word for *Nobody*, "A Review of the Review of a New Preface to the Second Edition of Mr. Jones's Life of Bishop Horne." And he also afterwards published a Postscript to the Review of the Review.

The last literary work, in which he engaged, was an uniform edition of the works of Mr. Jones, of Nayland, in twelve volumes, octavo; to which he prefixed a life of that venerable servant of God (enlarged from a sketch previously published by him in the "Anti-Jacobin Review"), composed in a style of artless and pathetic religious eloquence,

which did no less honour to the deceased, than to the head and heart of the affectionate writer. Mr. Jones was well worthy of the character drawn by his biographer; he was a man, who, by unwearied diligence, had attained to a knowledge of the learned languages, by the help of which, and his unremitted studies, he had made the subtilty of all the arts easy and familiar to himself; and he is described by the great Bishop Horsley, in a charge to his clergy, in 1800, soon after Mr. Jones's decease, "as a faithful servant of God, of whom he could speak both from his personal knowledge and from his writings. He was (said Bishop Horsley) a man of quick penetration, of extensive learning, and the soundest piety; and had, beyond any other man he ever knew, the talent of writing upon the deepest subjects to the plainest understanding."

Mr. Stevens was a great admirer, as every reader of true taste ever must be, of the biographical works of Isaac Walton; and he had profited by the frequent perusal of his inimitable writings. No one can read the beautiful life of Mr. Jones, and not see a striking resemblance between it and those lives which were written by Isaac Walton. The same sweet simplicity of sentiment, the same natural eloquence, the same unaffected language, the same vivid descriptions, similar, pertinent, allusions to striking passages in Scripture, shine out in every page. The comparison may, with great propriety, be extended further: Isaac Walton and Mr. Stevens were both tradesmen; they were both men of reading, and personally acquired learning; of consider-

able theological knowledge—well versed in that Book, which is the only legitimate source of all theology, the Bible. Both were the companions and friends of the most eminent Prelates and Divines that adorned the Church of England; both were profound masters in the *art of holy living*, and of the same cheerfulness of disposition, thus proving, by their faith and practice, that true religion had in each of them had her perfect work. Both of them wrote at an advanced period of life. The life of Mr. Jones was written by Mr. Stevens when he was advanced to the 70th year of his age, and is a work of great intellectual ability; and he may justly be denominated the Isaac Walton of the 18th century.

To the volume called by him Οὐδενὸς ἔργα, he added his letter signed *Ain*, and the sketch of Mr. Jones, as first published in the "Anti-Jacobin Review;" and having in the blank sheet at the beginning of the volume, written in his own hand the account of *Nobody*, which has been already copied[8], he wrote what follows in the leaf at the end:

"After a lapse of twenty years, in which NOBODY maintained the character he had done for near half a century before, of being NOBODY, and doing nothing, he once more listened to the devil's temptation of making a book, by which he was to get as much money as fame, and as much fame as money; and having, with no small ado, taken up the old pen, worn to the stump, and past mending,

[8] See page 90.

he made the other struggle, and wrote the preceding letter signed AIN, as well as the biographical sketch to the memory of an old friend and his own folly, which, if they prove nothing else, prove this one point, that he is no changeling, but as the signature of the letter imports, the same NOBODY he ever was.

"Of the many excellent friends, with which he was blessed at the former period, several are now fallen asleep, and he has to deplore, not only his loss, but his extreme dulness in not profiting more by their conversation and example, while they were continued to him.

"A kind indulgent Providence, however, has raised up other friends of distinguished merit and agreeable manners in their stead, to be a comfort to him in his declining years. Whether he laments sincerely his neglect of the past opportunities afforded him for improvement will best appear by the use he makes of the advantages he now enjoys; though it is to be apprehended, redeeming the time, at the eleventh hour of the day, will be with him a hopeless task.

"The old acquaintance, his watchful attendant hitherto through life, who bore his testimony in time past, and knowing him, *intus et in cute*, has little reliance on his exertions, and is afraid that to him may be applied, in their full extent, the words of the poet:—

> 'At thirty man suspects himself a fool;
> *Knows* it at *forty*, and reforms his plan;
> At *fifty* chides his infamous delay,

Pushes his prudent purpose to *resolve*,
In all the magnanimity of thought;
Resolves, and re-resolves; then dies the same.'

"Vanity of vanities,
"All is vanity,
"Says the Preacher,
"To which subscribes
"W. S."

But though Mr. Stevens never published any other that can be called his own works, except those that have been mentioned, yet he was always considering how the world might be benefited by the literary labours of others; and therefore he was a great encourager of his most learned and able friend Mr. Jones, in the publication of his various works, which he himself, as we have just seen, afterwards lived to collect. Nor was he always idle himself. At the beginning of the year 1792, Mr. Stevens and the Christian world were deprived of that illustrious ornament and pillar of the Church of England, Bishop Horne, having been advanced to the mitre only about two years. And though his worthy and pious relation was too religious and too much resigned to the will of God, *to sorrow as one without hope;* yet I well remember it required all the tender and affectionate solicitude of his surviving friends, to fill up that void which the death of this his earliest and dearest friend created in his heart. Accordingly, under this severe loss he consoled himself, and soothed his afflicted mind, by presenting to the world the third and fourth volumes of the sermons, and the volume of occasional

discourses, of this venerable departed prelate. A more acceptable gift to the pious and devout Christian could not be presented. There are in all the writings of Bishop Horne such a sweetness of diction, such a persuasive and complacent manner, and at the same time such powerful descriptions of futurity, as cannot but produce the intended effect upon the mind. A man may read many works of divinity, and be greatly pleased and edified by them; but I will venture to say, that if he be possessed of the true Christian spirit, he will always return to the writings of this great teacher with a keener zest; and, to use his own emphatic language, in his preface to the "Commentary on the Psalms," "he that tastes them oftenest will relish them the most." It is much to be lamented—and Mr. Stevens used frequently to lament it—that the Bishop had not prepared for the press some sermons he had written on the eleventh chapter of the Hebrews, mentioned in page 121 of Horne's life. All who have had the good fortune to see the manuscript of the first three of them, as I have, would have rejoiced at the completion of the whole, so as to meet the public eye in the perfect state the Bishop himself wished.

But it is not only for three volumes of Horne's Discourses that we are indebted to Mr. Stevens; we are obliged to his hints also for the celebrated "Letters on Infidelity," written by the Bishop, and which are addressed to Mr. Stevens under the initials of W. S., Esq.

The history of these letters is this. Soon after the death of Mr. David Hume, Dr. Adam Smith

had published a letter respecting him, which the Bishop calls *the employment of embalming a philosopher;* and therefore the Bishop, then Dr. Horne, thinking that Dr. Smith's letter might be of very dangerous consequence, addressed an anonymous answer to him, of which the argument is convincing, and the humour easy, natural, and admirable. This production of Dr. Horne was so well received, that Mr. Stevens suggested the idea of the "Letters on Infidelity." In the Introductory letter the Bishop thus writes: "Dear Sir, you express your surprise that after the favourable manner in which the letter to Dr. Smith was received by the public, and the service which, as you are pleased to say, was effected by it, nothing further should have been attempted; especially as 'An Apology for the Life and Writings of David Hume, Esq.,' made its appearance soon afterwards, and some posthumous tracts of that philosopher have been since published, to complete the good work he had so much at heart, not to mention other productions on the side of Infidelity.

"A few strictures on the nature and tendency, the principles and reasonings of such performances, thrown out from time to time, in a concise and lively way, *you observe*, are better calculated to suit the taste and turn of the present age than long and elaborate dissertations; and *you* see no reason why a method practised by Voltaire (and so much commended by D'Alembert) *against* religion, should not be adopted by those who write *for* it. *In compliance with these hints*, and that *you* may not think me desirous of leading an idle life, when there is so much work to be done, I have formed a resolution

to look over my papers, and address what I may happen to find among them to yourself, in a series of letters."

To the same source the world is indebted for many of the materials of which Mr. Jones composed the "Life of Bishop Horne," as is manifest from the Prefatory Epistle to the Life addressed to William Stevens, Esq. I have already mentioned in a former part of this work, that the fourth edition of the Hebrew and English Lexicon was inscribed to him and three other gentlemen, by the Rev. John Parkhurst. Such were the literary compositions of Mr. Stevens, and such the labours of others in which he took an active and zealous part.

It is well known to the readers of history, that from the time of the Reformation till the year 1610, the state of Church government in Scotland was in a very fluctuating condition; but in that year James the First of England, and of Scotland the Sixth, after his accession to the English throne, established Episcopacy in Scotland, which, however, again fell a sacrifice to the troubles in the reign of Charles the First, when all order, civil and ecclesiastical, became a prey to the tyrannical government of Puritanism and of Cromwell. As soon as the Restoration of the royal family took place, in the person of Charles the Second, Episcopacy also was restored in Scotland, and continued to be the established government of the Scottish Church till the Revolution of 1688. When that happened, I believe the fact to be, that King William[9] applied

[9] See a curious letter on this subject from Bishop Rose, Bishop of Edinburgh at the time of the Revolution, in the

to the Scotch Bishops to exert their influence in his behalf; and on condition of their complying with his wishes, offered to protect and support their Church. This proposal, however, was unanimously rejected; and therefore the same Convention of Estates which conveyed the crown to William and Mary, abolished Episcopacy, and substituted Presbytery as the established form of Church government in Scotland: and thus things have remained to the present day.

It is not necessary in this place to go through a minute detail of the sufferings of the Clergy of that Church for one century: in a life of Mr. Stevens, who took so active a part in her behalf, and who lived to see her emerging from the obscurity in which she had so long groaned, from an adherence to the literal sense of the apostolical precept of submission to the supreme power, it is necessary to take some notice of the leading points respecting it. It may also be of use in reference to the nature and constitution of the Christian Church, as unconnected with the State; a subject which ought to receive consideration from all the faithful members of the Church of Great Britain and Ireland.

The consequence of what was done by the Convention of Estates, and an Act of the Scottish Parliament which followed it, was, that fourteen Bishops, including the two Archbishops of St. An-

"Gentleman's Magazine" for April, 1774, which he had addressed to Bishop Campbell, another Scottish Bishop, author of a celebrated work on the Intermediate State. See also "Skinner's Ecclesiastical History of Scotland," 2nd vol. p. 523. —*Author's Note.*

drew's and Glasgow, and about 900 Clergy, having refused to submit to the new Government, were obliged to relinquish their charges, in which Presbyterian Ministers were generally placed.

Notwithstanding this total overthrow of Episcopacy, and the very severe penal laws which passed against the Clergy, on account of their real or supposed disaffection, which gained much countenance from their refusing to take the oaths (whence the name of Non-jurors), or to pray for the King *by name* in the forms of divine worship, they almost all continued to officiate privately to such as were disposed to attend upon their ministrations.

The Bishops, though they had lost their dignities, revenues, seats in Parliament, and all temporal power, preserved their spiritual power in the Church, which is inherent in the nature of their office; taking care, as often as vacancies happened in the College of Bishops, to preserve the succession by new and regular consecrations.

But as the necessities of their now small body, as a Church, did not require the continuance of so large a number of the Episcopal Order, they have allowed the Episcopal College to sink to about six in number; and there are about sixty Clergymen of their communion in Scotland.

But although many of the old members of this Church, from their notions of indefeasible hereditary right, did not feel themselves at liberty to *renounce* their *allegiance* to that family, to which some of them had *sworn allegiance;* many of her Clergy did not suppose their religion had any thing to do with politics; nor did they take upon them

to give an opinion upon the question between the House of Stewart and the family of our present gracious Sovereign.

It is due to them to say, that no class of men could have behaved with more resignation under such afflicting circumstances: they took no part, fomented no disturbances, in the rebellion of 1715, nor in that of 1745, although the then reigning powers thought it necessary at that time to pass most severe laws against them; but they continued in the quiet, decent, and peaceable exercise of the spiritual functions, in the miserably restrained manner in which they were permitted by the penal laws to exercise them.

It was with heartfelt joy, therefore, that the heads of this Church, upon the death of the only person who continued his claim, in opposition to the reigning family, in April, 1788, found themselves at liberty to call upon the Clergy and Laity, over whom they were placed, to acknowledge their attachment to the present government of the kingdom, as vested in the person of his Majesty King George the Third; and to direct that public prayers for the King *by name* should be authoritatively introduced, and afterwards continued in the religious assemblies of that Church.

Their determination was, according to a letter from one of the Secretaries of State, approved by his Majesty, in the most gracious and condescending manner; and the Bishops received assurances from some of the great Officers of State, that the step they had lately taken was highly commended; and that there was little doubt that the Clergy and

People of that communion would *now be relieved from* the *penal statutes*, under which they had been so long labouring.

Accordingly three of the Bishops, Skinner, Abernethy Drummond, and Strachan, set out for London, and arrived in April, 1789, just at the time, when the whole British nation were overwhelmed with the deepest sense of gratitude to Almighty God for the recovery of our beloved Sovereign from the severe illness with which he had been afflicted. Upon such an occasion no doubt was entertained that relief would be readily granted—and a Bill was accordingly brought in and passed the House of Commons unanimously, Mr. Secretary Dundas (afterwards Lord Viscount Melville) most generously declaring in his place, that though he was of an old Presbyterian family, yet his office, and frequent residence in Scotland, had given him an opportunity of knowing much of the Episcopalians: that he did not believe a more valuable body of men existed; and that as they had lived in a state of poverty and distress for one hundred years, from a conscientious, though mistaken, adherence to what they conceived to be their duty, if they now felt themselves warranted in transferring their allegiance and duty to our present King and his illustrious house, he would pledge himself that his Majesty would not have more loyal subjects in the kingdom.

But though matters went on thus smoothly in the Commons' House of Parliament, yet the Bill met with a different fate in the House of Lords; for Lord Chancellor Thurlow who was never sup-

posed to be a very deep theologian nor particularly well versed in ecclesiastical history, stated some objections to the Bill; and on the 26th of June moved that it should be read that day three months, which of course disposed of the Bill for that Session.

It was upon this occasion, that the three Scotch Bishops were introduced to the Rev. Dr. Gaskin, Mr. Stevens, and James Allan Park, Esq.[1] (now one of his Majesty's Counsel), who from that time forth became a voluntary Committee for managing in England the Affairs of the Scotch Episcopal Church.

Of the other two gentlemen it is not necessary that I should at present speak; but all who had an opportunity of knowing what Mr. Stevens did, as the writer of this Memoir had, know with what zeal, ability, and perseverance, he laboured in the cause: he believed, as all true Churchmen believe, the Scotch Episcopal Church to be a pure primitive part of the Church Christian, in doctrine, discipline, and worship, maintaining the tenets of the Establishment in England. It will hardly be credited, however, that notwithstanding all this, the zealous labours of Mr. Stevens and the rest of the Committee, the activity of the most excellent Bishop Skinner, who came a second time to London upon the occasion, the cordial co-operation of the Bishops in this country, and the able speech of the then Bishop of St. David's (Horsley), combating all Lord Chancellor Thurlow's arguments upon the validity of the Scottish Orders, it was not till

[1] The Author of this Memoir.

the 11th of June, 1792, that Mr. Stevens, and his brethren of the London Committee, had the satisfaction of hearing the Royal Assent given to the Bill, which enabled the Members of our Sister Church again to assemble for the purpose of public worship, without fear of molestation or imprisonment.

Mr. Stevens's general opinion was that notions respecting the Church were very fallacious; and that people did not sufficiently distinguish between the *Church connected with*, and *not connected with*, the State. Thus in a letter of the 1st of May, 1797, to Bishop Skinner, he says:

"I observe what you say of Mr. Jones's Sermons *on the Church*. Perhaps, from your situation, you are more upon your guard, and more correct in your language than you would otherwise possibly think necessary. Mr. Jones certainly thinks as you do on the subject, and when he speaks of Christians *in* the Church, and *out* of the Church, it is only in compliance with the customary way of speaking, calling all who profess to believe in Christ indiscriminately *Christians*. *Making establishment necessary to the existence of the Church, as many are apt to do, is a grievous mistake;* but to be sure it is a convenient appendage; and there is no harm in Kings being *nursing fathers*,—if they will *nurse it properly*."

He seems in this letter to have accorded fully with the very learned Bishop Horsley, who in a more detailed manner in the House of Lords, in

answer to the Lord Chancellor Thurlow, states the point thus:

"My Lords,

"These Episcopalians take a distinction, and it is a just distinction, between a purely spiritual and a political Episcopacy. A political Episcopacy belongs to an established Church, and has no existence out of an establishment. This sort of Episcopacy was necessarily unknown in the world before the time of Constantine. But in all the preceding ages there was a pure spiritual Episcopacy; an order of men set apart to inspect and manage the spiritual affairs of the Church, as a society in itself totally unconnected with civil government.

"Now, my Lords, these Scotch Episcopalians think, that when their Church was cast off by the State at the Revolution, their Church in this discarded, divided state, reverted to that which had been the condition of every Church in Christendom, before the establishment of Christianity in the Roman Empire, by Constantine the Great:—that losing all their political capacity, they retained, however, the authority of the pure spiritual Episcopacy within the Church itself; and that is the sort of Episcopacy to which they now pretend: and I, as a Churchman, have respect for that pretension."

This opinion of Bishop Horsley was also that of Bishop Horne, as stated by Mr. Jones in his Life of that venerable Prelate, 2nd edit. p. 149, "for he had considered that there is such a thing as a pure

and primitive Constitution of the Church of Christ, when viewed apart from those appendages of worldly power and worldly protection, which are sometimes mistaken, as if they were as *essential to the being* of the Church, as they are useful to its sustentation[2]."

I was anxious to give the reader some account of the opinions entertained on this subject by these two eminent prelates, because they coincide with the sentiments of the excellent Layman who is the subject of this Memoir; as appears from his "Essay on the Church," mentioned above.

In the year 1794, and to the time of his death, Mr. Stevens continued to be an annual contributor to a Fund for the Relief of the Widows and Orphans of the Episcopal Clergy in Scotland. He gave 20*l.* the first year, and ten guineas every year after, and collected from three or four other friends five guineas each annually.

The last labour of love, in which this faithful servant of his Blessed Master engaged himself, was in the service of that depressed portion of the Christian Church. One of the unhappy consequences of the penal laws was, that men of seriously disposed minds of the Episcopal persuasion, who were unwilling to subject themselves to the penalties inflicted on those laymen, who should

[2] That most excellent man, Bishop Horne, anxious as he was for the interests of the Scotch Episcopal Church, did not live to see the relief granted. He departed this life on the 17th of January, 1792; the Bill for the Relief of the Scottish Episcopalians did not pass into a law till the month of June following.—*Author's Note.*

attend the meeting-houses of the *non-juring* Clergy, resorted to the following expedient:

Clergymen ordained in the Churches of England and Ireland were invited to open chapels in Edinburgh and the populous districts of Scotland, where divine service was solemnized, according to the rites and ceremonies of the Church of England. They would not submit to the jurisdictiom of the Scottish Bishops; the Prelates of England and Ireland could exercise no jurisdiction over them in Scotland; and although, by being duly ordained, these Clergymen could administer the Sacraments, and perform all the other functions of the priesthood; yet all *Episcopal* offices were wanting—their chapels were unconsecrated; the children of their congregations were *unconfirmed;* and this absurdity and contradiction ensued, that they were *Episcopalians,* without the superintendence of an *Episcopus.*

These gentlemen themselves felt the absurdity as well as the wants of their situation; and rather than yield to the lawful and spiritual jurisdiction of the Bishops, within whose districts the Providence of God had placed them, they were even desirous of violating the Act of Union between England and Scotland, in order to supply the defect which they so sensibly experienced.

It is related in the life of Bishop Horne, and I remember the fact, that a Clergyman of Scotland, who had received English ordination, applied to his Lordship, wishing to be considered as under the jurisdiction of some *English* Bishop.

But the venerable Prelate gave no countenance

to the proposal, and advised the applicant to acknowledge the Bishop of the diocese in which he lived, who, his Lordship knew, would be ready to receive him into communion, and require nothing of him but what was necessary to maintain the order and unity of a Christian Church; assuring him at the same time, that if he were a private Clergyman, he should feel himself happy to be under the authority of such a Bishop.

It might have been expected that when the penal laws were repealed, and when the Laity were no longer subject to severe disabilities, and when every Clergyman of the Episcopal Church had the opportunity of free and perfect toleration, that this Schism would have been immediately healed: especially as the Bishops of the Scottish Church addressed a pastoral letter to the English and Irish ordained Clergy, who officiated in Scotland, inviting, and offering to receive them into full communion, and to give them the right hand of Christian fellowship.

These gentlemen, however, as a further excuse, replied, that as the Episcopal Church of Scotland had no Confession of Faith, they had given no proof that their doctrines, as they pretended, were the same as those of the Church of England.

Accordingly the Bishops held a Convocation in October, 1804, in which it was unanimously resolved, to adopt and subscribe the Thirty-nine Articles of the Church of England, as their Confession of Faith, and to use them as such in all future times, the Bishops entering it in their Diocesan Registers, as an established rule, not to

confer Holy Orders on any one, who shall not subscribe those Articles in the same manner.

As soon as this right and proper step had been taken, one of the most eminent of the English ordained clergy, officiating at Edinburgh, a Doctor in Divinity of the University of Oxford, of great piety, learning, and of exemplary life, immediately published a short, but most able statement, to his congregation, of the motives upon which he acted in submitting himself to the jurisdiction of the Episcopal College, to which he argued there could now be no possible objection, inasmuch as the Episcopal Church of Scotland is a true Church, in which the pure word of God is preached, and the Sacraments are administered, according to Christ's ordinance; as the doctrine of the Episcopal Churches of England, Ireland, and Scotland is the same; and as the Apostolical succession is the same with that of the Church of England, the present governors of the Scotch Episcopal Church deriving their authority in direct and unbroken succession from those Scotch Bishops who were consecrated by Prelates of the Church of England, at Westminster, in 1661. He therefore contended that the continuance of the separation was wholly causeless. But, continues he, *causeless separation from a pure Church* is the *sin of Schism*, an offence, of which it is impossible that any pious and enlightened Christian can think lightly [3].

[3] "It is contrary to Christian unity to separate ourselves from a Church which follows the doctrine and ordinances of Christ and his Apostles, and answers every good end of Christian worship and Christian fellowship."—*A Short Catechism by the Right Rev. Thomas Burgess, Lord Bishop of St. David's.*

The Rev. Dr. Sandford then proceeds to point out the advantages, both to clergy and laity, of an Episcopal body having an Episcopal head; and then concludes his short but powerful address in this energetic manner:—"I have studied this important subject for a considerable length of time, with the utmost attention. I shall be happy to converse with any of my congregation who may wish to know, in greater detail, the reasons upon which I have formed my judgment on a question no less interesting to them than to myself. But it is my serious and settled conviction, that it is only by my submission to the *Primus* of the Episcopal College, the Bishop of Aberdeen (who, during the present vacancy of the diocese of Edinburgh, is my Diocesan), that I can satisfy my own conscience; that I can act agreeably to the awful responsibility which I bear as a Minister of the Gospel of our blessed Lord and Saviour; or discharge my duty towards those for whose spiritual welfare I am bound by the strongest obligations to be solicitous."

The consequences were such as Mr. Stevens had foreseen would arise from prudent, mild, and conciliatory measures; and which, by his regular correspondence with Bishop Skinner (of which I am in possession by the kindness of that excellent person), he was always enforcing. Several of the most respectable of the English ordained Clergy, with their congregations both in Edinburgh and other parts of Scotland, acceded to the proposed union of the two Episcopalian parties, and put themselves under the spiritual authority of the Scottish Bishops; and their example has since been followed by almost all their brethren.

Another most important advantage arising from this measure has been, that the worthy Bishop who had presided over the diocese of Edinburgh for many years, having, on account of his great age (being upwards of fourscore years), requested leave to resign his Episcopal functions, the Right Rev. Dr. Sandford, above mentioned, has been elected and consecrated to the office of a Bishop, with the charge of the diocese of Edinburgh; and the writer has the satisfaction to add, that at the time when he writes this, not above five congregations so far forget the unity so desirable in every Episcopal Church, as to stand aloof from those who have the spiritual right to rule over them.

I have been the more diffuse in this account, because it must be a matter of great interest to the student in ecclesiastical history; because Mr. Stevens was continually consulted upon the proper measures to be adopted; and he was indefatigable in his consideration and correspondence upon the subject; and because this very union led to still further exertions of this good man's benevolence, both in his personal labours and pecuniary bounty, for the comfort and happiness of the ecclesiastical members of that body.

Delightful as it was to all good men who feel how *joyful it is for brethren to dwell together in unity*, to behold such a schism so nearly healed; yet it was matter of great lamentation to the laity to see their Bishops and Pastors, who are not excelled by any Clergy in piety and learning, and exemplary behaviour, unable to support that decent

rank in society to which they are so well entitled, and which is so necessary to give weight to their characters, and effect to their public ministrations.

Inasmuch therefore as all income arising from the State was cut down at the Revolution, these reverend persons, Bishops as well as Priests, had nothing to rely upon but the emoluments arising from their congregations, which were often so limited in number, and in such narrow circumstances, that the stipends of many of these pious and exemplary men did not exceed the wages of a common day-labourer. It could not, therefore, but be matter of regret to every well-disposed Christian, indeed to every feeling heart, to see those who had had a liberal education, and who filled the distinguished station (whatever the worldling may think) of Ambassadors of their Blessed Master, with such pitiful incomes. It was also a circumstance worthy of remembrance, that not a complaint of the narrowness of their pecuniary means ever escaped from the lips of these excellent men; but they proceeded through evil report and good report, in hunger and thirst, faithfully and contentedly discharging all the duties of their sacred calling. It seemed, therefore, upon the removal of the penal laws, and upon this union being effected, that to make some improvement in their worldly circumstances was an object well deserving of attention. A plan was therefore formed by some faithful members of the Episcopal persuasion at Edinburgh,—in the foremost rank of whom stood the late great, because the good, Sir William

Forbes,—to raise a fund for making a moderate addition to the incomes of all the Bishops, and most necessitous of the inferior Clergy [4].

Accordingly, the Duke and Duchess of Buccleuch and Sir William Forbes set the subscription on foot in Scotland by large contributions, and the latter added to his original subscription of 200*l.* a legacy of 200*l.* more. No sooner was this most laudable plan commenced in that country, to which it more particularly applied, than the friends of Episcopacy in England, desirous to do every thing in their power to forward the pious designs of those in Scotland, in favour of this pure, but long depressed, portion of the Christian Church, immediately formed themselves into a Committee, in order to collect subscriptions, to suggest plans, and, in short, to co-operate with the Scottish managers in every way in which their services for so good a cause might be required. This Committee originally consisted of James Allan Park, Esq., the Chairman; the Very Rev. Gerrard

[4] This subscription was to be entirely of a private nature. It included no idea of any connexion between the Episcopal Church of Scotland and the State. With regard to the established Presbyterian Church, its most conspicuous members are well known to be men of most enlightened minds, who know too well the merits of the Episcopal Clergy, and their obscurity also, without power or influence, to entertain any jealousy of them. Indeed, it is but justice to say, that upon occasion of this subscription being set on foot, as well as of the application to Parliament for the relief to those of the Episcopal persuasion, the most ready consent to, and approbation of, both measures were afforded by some of the most eminent members of the establishment in Scotland.—*Author's note.*

Andrewes, Dean of Canterbury; the Rev. Dr. Gaskin; William Stevens, Esq.; the Rev. Robert Hodgson, Rector of St. George's, Hanover-square; John Bowdler, Esq.; and John Richardson, Esq.; and, it will be observed that of them, three were of the old Committee for procuring the repeal of the Penal Statutes. This Committee, jointly and individually, were most anxiously sedulous in the discharge of this voluntary trust; Mr. Stevens was indefatigable in endeavouring to procure subscriptions: his own purse was ready and open, as usual, upon this occasion; and he was himself the *first* English subscriber of 100*l.*; and he had before his death (which happened in two or three months after that of Sir William Forbes, of whom, and Mr. Stevens, it might be said, they were lovely in their lives, and in their deaths were not long divided) the satisfaction of seeing that this work of faith, this labour of Christian benevolence, was meeting with a degree of encouragement worthy of its importance in the scale of humanity and charity [5].

[5] Notwithstanding all the exertions of the Committees in both countries, and notwithstanding the liberal donations of many of the dignified Clergy in England, and a vast body of the laity, yet the funds have only enabled the Managers to allot 100*l.* per annum to the Bishop residing in Edinburgh, 60*l.* to the *Primus*, and 50*l.* to each of the other Bishops, 15*l.* to a very few, and 10*l* to also a very few of the inferior Clergy. But the Committees, both in London and Edinburgh, do not remit their zeal and ardour; they attribute much of the backwardness to subscribe, which they discover, to the situation of the Scottish Episcopal Clergy not being known, and if known, not understood; and to the very quiet and unobtrusive manner in which the subscription has been,

The horrors which the French Revolution had produced, and even to this day is producing [6], in every country in Europe, and the overthrow of all sound principles in politics, morals, and religion, could not fail to affect the mind of this excellent man with the deepest concern. Soon after the subversion of the ancient monarchy of France, by the murder of their Sovereign, he thus expresses his feelings in letters to Bishop Skinner, and to a young friend; in which he briefly lays open the causes of such a miserable dereliction of sound principles; and still looks forward with the eye of faith and hope of a Christian, beyond the present cloud, to Him who ruleth in the kingdoms of men, and who will show that *He is King, be the people*

and must be, carried on. They still trust, and earnestly hope, that the great, the rich, and the virtuous part of the community will enable them to do much more for those who stand in so near a relation to the Founder of our Holy Faith; and they rely confidently at least that all those who stand in the *same* relation to Him in the Church of England, and who have the means, will recollect that though the outward splendour and territorial possessions of Scottish Episcopacy are no more, yet in soundness of doctrine, in solidity of learning, and in innocency of life, her Clergy are still a burning and shining light amidst a crooked and perverse generation; and although by the sure word of prophecy, the gates of hell shall not prevail against *the Church* of God, yet in the inscrutable dispensations of Providence it may hereafter be asked, Where is the Church of England? As we now say, Where is the Episcopal Church of Scotland? Let them consider these things and act accordingly.—*See a Sermon of Bishop Horsley.—Author's note.*

[6] It need scarcely be added, that this was written originally before the peace of 1814.—*Author's note.*

never so impatient; that He sitteth upon the cherubim, be the earth never so unquiet[7].

"The times are awful, and appearances so unusual, that the Almighty, one should suppose, had some great work in hand. Extraordinary events may be expected from the extraordinary operations now carrying on. The more than diabolical fury of the French Atheists is utterly astonishing; they compass sea and land to make proselytes, and have been too successful; but one thing they cannot do, they cannot make them more the children of hell than themselves. Whether for their own punishment, or the punishment of others, all this is permitted, God only knows, and time will discover. Mischief was meant against us, but seen soon enough, I trust, to be prevented; and as God can bring good out of evil, I am inclined to hope, from the effect it seems already to have had on us, that the fatal tendency of this levelling spirit, and dereliction of principle, will be so manifest as to lead us to ask for the old ways, that we may walk therein."

Again he says to his young friend:

"As oratory has been prostituted so much of late to the vilest of purposes, I hope you will employ yours to counteract the mischief that this speechifying seems to be bringing on all Europe. We are come to such a pass, that with the new philosophers, there is no such thing as *malum in se*, or, *malum prohibitum*. We have left our Bibles,

[7] Ps. xcix. 1.

and no man thinks of obedience *for conscience sake.* Therefore does all this evil come upon us; and in our punishment we may see our sin. Do not you, my young friend, suffer yourself to be carried away with the abominable principles of the present times respecting Government; but read the old black-letter; have recourse to the law of God, and to the testimony thereof: if they speak not according to them, there is no truth in them."

It was about this time that Mr. Stevens and several of his friends were deeply impressed with the dread that such principles as these, which were openly avowed in France, and too much encouraged by the licentious and profligate in England, would gain strength daily, especially among the young and inexperienced, if not strongly counteracted by a recurrence to some fixed and steady rules, which had governed our forefathers, in establishing our own Constitution in Church and State. It was thought, that those who were to become the authorized teachers of others, should themselves be admonished and instructed to walk in the good old paths; and it was also feared, that popular literature would, if not narrowly watched, be made the vehicle of disseminating unsound opinions in politics and religion.

Accordingly, to promote this counteraction of false opinions, Mr. Stevens, Mr. Jones, of Nayland, and some others, formed "A Society for the Reformation of Principles," from which originated the Review, called "The British Critic," and an excellent collection of Tracts compiled for the use of the younger Clergy, with a Preface by the Rev.

William Jones[8], of Nayland, entitled, "The Scholar armed against the Errors of the Times."

In consequence of the alarm which at that time pervaded the minds of good and serious men, Mr. Jones sent out two letters, of which Mr. Stevens thus speaks in a letter to Bishop Skinner:

"Our good friend, Mr. Jones, did great execution by a letter from Thomas Bull to his brother John. It took the public fancy hugely, and hurt the Republicans not a little, as was plain by their barking; for you know, when you throw a stone at a dog, and he yelps, you may be sure you have hit him. Probably you have seen it, as well as a second letter, and a small whole length of Dr. Priestley; but lest you should not, I will send them."

In the year 1798, the truly learned and pious Mr. Jones, of Nayland, became so much shaken in his health, that he was obliged to relinquish the care of pupils: a matter not only to be deplored on account of the pecuniary loss thereby occasioned to the venerable teacher, but by those parents who might look forward to have the future characters of their sons formed by such a guide.

Another distress in Mr. Jones's case, and a most serious one to a person of his conscientious mind, was his incapacity to discharge, agreeably to his own wishes, all his pastoral functions, and his inability to provide for a Curate.

Here again the active and benevolent mind of Mr. Stevens, exerted in the cause of friendship,

[8] See Jones's printed works, vol. xii. p. 376.

showed itself, as usual, with refined delicacy to his friend's feelings, and at the same time with a fixed determination to do what he thought would tend to the benefit of that friend. The transaction is better related than I could do it by Mr. Stevens, in a letter to Mrs. Gunning, dated the 8th of September, 1798, and in a passage of a letter from Mr. Jones himself, which shows the considerate manner in which Mr. Stevens had conducted the business.

"As concerning Old Jones (as he sometimes called him, and sometimes the Old Boy), about whom we were in no small distress when I left Farnborough, I have much to say. I sent the letter which gave me so much uneasiness to my oracle at Cheltenham, who said it was very affecting, and reflected shame somewhere; he advised me to do as I proposed, and inclose the very letter, which he returned for that purpose, to his Grace of Canterbury (Dr. Moore), which I accordingly have done, accompanied with a short one from myself, in which I express my persuasion that the case being so, his Grace would, from his particular regard for the party, wish to be acquainted with it. And this I did, although before the letter went I received one from the Old Boy, in answer to mine, which I had written to comfort him, by taking upon me the expense of a Curate for him, wherein, to my great satisfaction, he says that I have dispelled at once the dark cloud that hung over him, and given him hope that he may finish his voyage without being aground. The prospect of wanting a Curate, whom he could not afford to

pay, and the assessments swallowing up his income, under the infirmities of age, overcame and overthrew him. What was to be done he could not foresee; but now there is a way to escape; and if I will give him leave to thank God first, he will thank me next. Well, what a blessed thing, says he, is Christianity, which teaches the strong to support the weak, and help the helpless!"

Then in a Postscript Mr. Stevens says:

"Since writing the foregoing, I have received a letter from Old Jones, in which are these words:—'On the present occasion I write to you first, to tell you that the Archbishop, hearing of my illness, (did you tell him?) has offered me something to comfort me under the form of a sinecure, where, or of what value, I know not.'"

Mr. Stevens adds, and well he might thus write:

"I do not know that I ever did any thing which gave me greater, or so much satisfaction, as my writing first to the Old Boy, with an offer which comforted him so much, and then writing to the Archbishop, which has produced so good an effect. I never mentioned to him that I had written to his Grace, not knowing what might be the success, though I had no doubt in my own mind but it would answer; and now I am clear that the sinecure is only a piece of delicacy in his Grace, choosing to express in that manner his intention of allowing him *one hundred pounds per annum out of his own pocket.*"

This whole transaction is equally honourable to

Archbishop Moore and Mr. Stevens, and proves what their opinion was of the merits of Mr. Jones. But it was only for a short time that these good men were thus called upon to assist the venerable Pastor; for on the morning of the Epiphany, 1800, he was called to the reward of his labours. Although I am not writing the life of Mr. Jones, but of his biographer, I cannot refuse myself the pleasure of copying, nor my reader the pleasure of reading, the following extract of a letter from Mr. Stevens, dated the 23rd of January, 1800, which conveys the sentiments of Bishop Skinner respecting Mr. Jones, before he knew of his death, and the account of the close of his life by another hand in very affecting terms:

"I thought you would admire the Preface to the 'Life of Bishop Horne.' The Archbishop (Moore) approves it much; and I told his Grace I flattered myself that Hutchinsonianism would appear to be such a harmless thing that nobody need be afraid of it. Bishop Skinner (not knowing, alas! that we had lost our champion) says, in a letter I received from him two days ago, 'In the limited circle of my acquaintance, I know not where one could be found so capable as Mr. Jones of writing the character of a lively, ingenious, entertaining writer, with that of a truly Christian, learned, and orthodox Divine; one who, since the death of his venerable friend, the late Bishop of Norwich, seems to stand unrivalled as an author, who traces the glorious scheme of Christianity from its proper source, and shows how it may be found in the Book of Nature, rightly understood, as well as in the two

grand repositories of divine truth, the Old and New Testaments.' The Bishop sincerely wishes and prays that Mr. Jones may yet live to offer to the public now and then such well-drawn sketches of what is called the Hutchinsonian scheme, as may at last remove that disgust with which it has been too generally viewed. But the good Bishop's prayers and wishes were vain; the world was not worthy of him, and he was removed. You have seen an affecting letter, containing a full account of his last illness and death, which you could not fail to admire though full of enthusiasm: but I have seen a letter mentioning the event, not full of enthusiasm,—it came from a neighbouring clergyman, and part of it I will transcribe: 'On the morning of the Epiphany, that good and wise man was conducted to the presence of that Saviour in whom he trusted, and the fruition of the three persons in the Eternal Godhead, whose doctrine he maintained upon earth with so much ability and conviction. Could he have foreseen that his death would happen on the morning of the Epiphany, how his pious and fertile imagination would have dwelt upon the subject!' He was warmly engaged on some important subject of Christian doctrine to the last; and the Bible and Common Prayer Book were almost the only books he looked into for some considerable time back. I found them always before him: and I am persuaded that he shed as many tears over the Psalms of David as the author himself. In him I have lost an agreeable and most useful friend, and the Church one of its most able champions. The Church might fairly be denominated *militant on earth* with regard to him, for he

was constantly fighting its battles; and in him the devil and the wicked world experienced an active and undaunted opponent. He loved his son and daughter, and their happiness was very dear to his affections; but neither son, nor daughter, nor any other interest on earth lay so near his heart, nor occupied so much of his attention in his latter days as that of Christ and his Church; and the danger to which she is exposed, under the present circumstances of the Christian world, was amongst the heaviest of the afflictions which he endured."

The friends with whom Mr. Stevens chiefly associated, in the latter years of his life, were Richard Richards, Esq., of the Chancery Bar, her Majesty's Solicitor-General[9]; James Allan Park, Esq., King's Counsel; John Bowdler, Esq., of Hayes, near Bromley, in Kent; and John Richardson, Esq., Barrister-at-Law. With Mr. Bowdler, who lived out of town, he could not have such frequent personal communication, although the congeniality of their sentiments, upon every point of religion and politics, led Mr. Bowdler to Broad-street whenever he visited London; and Mr. Stevens passed many agreeable hours at Hayes: but at the houses of each of the three other gentlemen, Mr. Stevens dined regularly once a week upon a set day, when either those friends were invited who delighted in his society, or he was at liberty to choose his own company, by inviting those whom he pleased to meet him: and those who saw him once, in the moments of cheerful ease and conviviality, were

[9] Afterwards Lord Chief Baron of the Court of Exchequer, and President of "Nobody's Club."

ever anxious to meet him again. In several of the letters now lying before me, his kindness and affection for his friends are pourtrayed in such strong and marked characters, and his gratitude for their friendship so strongly expressed, that it would give much pleasure to the reader to peruse these overflowings of his heart.

One of his friends, hearing him repeatedly speak of others of sound principles in Church and State, expressed a desire to look such men in the face; in consequence of which a meeting was appointed, and a Club instituted in honour of their revered and much-admired friend, denominated *Nobody's Club*, in conformity to the name which his humility had induced him to assume when he collected his various pamphlets. This Club was not to meet so often as to make the attendance burdensome, nor so seldom as to allow it to become neglected. Accordingly three meetings were to be held every year, during the winter and spring months, viz. the end of November, the beginning of March, and the 29th of May. The first meeting of this club was in the spring of the year 1800, and it was composed, besides the gentlemen above named, of two noble Lords, and persons of the first station for talents and worth in the three learned professions, and others of a literary character, who delighted in the conversation, admired the principles, and honoured the prominent and active virtues of Mr. Stevens's character. In a letter to Bishop Skinner, describing the first meeting of the club, he says:

"We should have been very happy to have had you make one at the meeting at the Crown and

Anchor. Our excellent friend, Mr. Bowdler, was much pleased on the occasion: and I own it appeared a mighty comfortable thing to see so many good fellows got together at one time; all true to the backbone. It was doing Nobody great honour to put him in the chair."

In a letter to another friend he says:—"You are very right in preparing your good man to stay in town till after the 29th of November; he must assist at Nobody's Club; it is a kind of meeting suited to his taste; where Nobody is, there he likes to be; and where he is, I like to be. I remember Sam. Johnson's friends, a year or two before his death, instituted a Club for his amusement: this is something of the same nature; and will last about as long[1]: it may be the only opportunity your husband will have of attending, and he should not miss it."

The cause which has prevented me from speaking of Mr. Stevens's affectionate letters respecting his *living* friends, obliges me to withhold any commendation of those who composed Nobody's Club; with the exception of two members who departed this life in the time of its venerable head. One of

[1] How long Dr. Johnson's club lasted I know not; but Nobody's Club, instituted in 1800, still exists, though its venerable head be no more, under the name of *Nobody's Friends*. Many new and respectable members, both for learning and worth, have been added since his death; and I see no reason why it may not exist for many years to come. —*Author's note.*

them was removed by death in the year in which this club was instituted, George Downing, Esq., of Lincoln's Inn, Barrister-at-Law. His death was occasioned by a cold caught as an officer of the Light Horse Volunteers, in being exposed to the rain, during a whole night, on account of some riots in London. Mr. Stevens, in a letter dated the 16th of October, 1800, to Mr. Frere, thus deplores his death:

"But, alas! this talking of Parr reminds me (not reminds me, indeed, for he is continually in my mind) of his pupil, our worthy friend, George Downing, who is to buried this day with military honours. The noble historian[2], in his character of Lord Falkland, observes, 'that the loss of that one man alone would make the Rebellion execrable to all posterity:' so may we say, curse on the riots that were the occasion of poor George's death!"

In another letter to Bishop Skinner, of the 9th of December, 1800, he says:

"As you suspected, we have lost good George Downing. He was much missed at the meeting of some friends to dine with Nobody, at the Crown and Anchor, on the 29th of November. I never knew a man more universally lamented: he was not only a loss to his friends, as the Archbishop (Moore) observed to me, but he was a *public* loss."

Of such a man, whom I well knew and much

[2] Lord Clarendon.

deplored, I thought it right to procure a fuller account; and from my excellent friend, the Rev. Dr. Gaskin, who long knew Mr. Downing and his family, and who with the affection of a friend, and the sacred solicitude of a Christian pastor, attended his dying bed, I have received the following particulars of this much to be lamented man, of whose example the world was deprived when he had only attained thirty-seven years.

Mr. Downing was the son of the Rev. George Downing, one of the Prebendaries of Ely; and the intimacy of this young gentleman with Mr. Stevens arose from a friendship of long standing between the latter gentleman, Mr. Downing's father, Bishop Horne, and Mr. Jones. Young Mr. Downing received his classical education under the care of the celebrated Dr. Parr, and his eminent proficiency as a scholar, together with his amiable qualities as a pupil, ever were acknowledged by his learned preceptor. He was afterwards articled to Mr. Alston, a respectable Attorney at Nayland, in Suffolk: and was there introduced to the more immediate attention and kind offices of the excellent Mr. Jones, who was at that time Minister of the parish of Nayland, and in the full possession of his intellectual vigour. Mr. Jones was well qualified to appreciate classical accomplishments, and the qualities of a virtuous, unassuming, and well-principled youth; and Mr. Downing ever considered his introduction to Mr. Jones as one of the most important æras of his life. They became attached to each other, and notwithstanding the disparity of years, Mr. Jones was rejoiced to witness such is-

positions in the son of his old friend; and Mr. Downing spent all his leisure hours, whilst he remained at Nayland, in the society of Mr. Jones. Under such an instructor and guide, his religious and political principles were matured and firmly established, on a basis which never could be shaken, and his classical and philosophical studies were pursued with satisfaction and advantage.

Having completed the term of his engagement with Mr. Alston, and being eminently qualified for the higher and more important departments of the law, he entered himself as a Student of the Honourable Society of Lincoln's Inn, and for some time practised as a Conveyancer *under the Bar*, to which he was afterwards called. In this intricate and dry department of the law, his abilities soon acquired celebrity amongst professional men, and business pressed upon him. The social qualities, the variety of attainments, the benevolent, amiable, and attractive manners of Mr. Downing could not fail to win the affections of a large circle of friends, amongst whom many of the hours that could be spared from business were spent, and who were ever cheered and delighted in his society. His attachment to the Constitution in Church and State, and his high sense of loyalty, induced him to become a member, and soon after he was appointed an officer, of the corps of Light Horse Volunteers, in which corps he soon became a most popular character, and amongst whom he may be said to have lost his life. The pressure of professional business, intercourse with his friends, and frequent musters of his corps, began apparently to

overpower his strength; and in an arduous service with the Volunteers, during a time of public alarm, in 1800, he caught a cold, which brought on an inflammatory fever, which in a few days terminated in his death, to the great concern of his afflicted wife (the daughter of his old master, Mr. Alston, of Nayland), his venerable parents, and a numerous circle of greatly attached friends. Dr. Gaskin, visited him on his dying bed, and happy to find in him the faith, hope, and charity of the Christian, engaged to administer, on the following morning, to him, his afflicted wife, and their common friend, Mr. Stevens, the dying Christian's most comfortable *viaticum*: but before the hour for this solemn administration had arrived his soul had fled to the place of departed spirits. The corps of Light Horse Volunteers, as a testimony of their affection and regard for their deceased companion, passed a resolution, requesting that his funeral might be a public one: his remains were accordingly buried with military honours, in the parish church of St. Paul, Covent Garden, attended by the whole of that highly respectable body.

The next member of Nobody's Club, whose death happened in the life of its venerable head, was the Rev. Jonathan Boucher, Vicar of Epsom, in Surrey, who died in May, 1804. Of him Mr. Stevens thus writes, in a letter to Bishop Skinner, June 5, 1804:

"I believe I mentioned in my last letter the precarious state of our good friend Mr. Boucher's health, so that you were the less surprised to hear,

what you no doubt have heard, of his death. I saw him about a fortnight before the event, when I concluded he was not long for this world, though I did not consider it as the last time I should see him. His loss will be severely felt by his family, his numerous friends, and the public, notwithstanding the truth of Dr. Young's observation, that *the mind turns fool before the cheek is dry.* The widow has a large family to take care of, there being eight children, including one she had by her former husband, and all young. An anxious situation! Her grief is not rendered more poignant by being left in want, as her circumstances must be good; and so they had need be. His great work[3], which might contribute to the shortening of his days, was far from being finished; and whether any one can be found to carry it on, and complete it, so as to make what was done beneficial to the family or the public, is very uncertain. Man proposes and God disposes. Either we must mourn for our friends, or our friends must mourn for us. Such is the tenure by which we hold; and happy for us when we can say *ex animo*, 'Not our will, but thine, O God, be done!' There was a meeting of Nobody's Friends, at the Crown and Anchor, on the 29th of May, when they had to lament, as they did most sincerely, the loss of an excellent member since the last meeting, our invaluable friend."

The history of this gentleman was certainly most

[3] A Glossary of Provincial and Archæological Words, intended as a supplement to Dr. Johnson's Dictionary.

singular, and it were much to be wished that his own account of his sufferings in America, on account of his loyalty, had met the public eye. Mr. Boucher was born at Blencogo, in the county of Cumberland; and, after receiving his education at Wigton, under the Rev. Joseph Blaine, he went, at the age of sixteen, to North America. At the proper age he came home to England to be ordained, and afterwards faithfully and zealously discharged the duties of a Minister of the Church in America, till the year 1775, when the distracted state of the British Colonies obliged him to return to Great Britain, after his property there, which was his all, was confiscated, and himself proscribed as a traitor. Of his exemplary conduct in the discharge of his ministerial functions in the Western Hemisphere, abundant proof is furnished by a work published by him in the year 1797, entitled, "A View of the Causes and Consequences of the American Revolution, in Thirteen Discourses, preached in North America, between the years 1763 and 1775." In the very elaborate and interesting Preface, prefixed to the Discourses, consisting of ninety pages, and containing anecdotes and observations respecting the writers, and most eminent persons, concerned in the American Revolution, he observes, page 88: "Cast, as my lot was, by Providence, in a situation of difficult duty, in such an hour of danger, it would have been highly reproachful to have slept upon my post. Investigations of the important subjects of religion and government, when conducted with sobriety and decorum, can never be unseasonable; but they

seem to be particularly called for in times like those, in which these Discourses were written—times, *when the Kings of the earth stood up, and the rulers took counsel together against the Lord, and against his Anointed, saying, Let us break their bonds asunder, and cast away their cords from us*[4]."

The conclusion of this Preface is so beautiful and affecting, that I shall be excused for transcribing it.

"If haply this volume should find its way into those distant regions where the greatest part of it was first produced, and there should be still living any of those old friends, with whom, in old times, *I formerly took sweet counsel together;* I entreat them to remember me as one who loved them and their country, if not wisely, yet well. If it should be so fortunate as to fall into the hands of any of the inhabitants of the different parishes which I held in Virginia and Maryland, (many of whom once were my willing hearers, and, at the risk of more than blame, listened with a respectful attention to several of these very sermons,) I entreat their acceptance of them in their present form. I entreat them to consider this book as the legacy of one who still bears it in mind, with pleasure and with pride, that he once was their faithful and favourite pastor. In this world we are severed to meet no more; but we may meet again when, ere long, both they and I shall be called on to give account (at a tribunal where passion and prejudice

[4] Ps. ii. 2.

can have no place),—they, how they received instruction, and I, what instruction I communicated, and in what manner. God grant that neither they may have been *unprofitable hearers—nor I, after having preached to others, myself be a castaway*[5]." By a note to the Preface, it appears that Mr. Boucher had at different times held the rectory of Hanover, in Virginia—the living of St. Mary's, in the same county—and afterwards, by the favour of Sir Robert Eden, Bart., Governor of Maryland, successively the rectory of St. Anne's, in Annapolis, and Queen Anne's, in Prince George's county, from which he was ejected at the Revolution.

These sermons are inscribed, by a well-written, manly Dedication, to General Washington, whom Mr. B. states to have been once his neighbour and friend: but he adds, in a truly Christian spirit, "the unhappy dispute, which terminated in the disunion of our respective countries, also broke off our personal connexion: but I never was more than your political enemy, and every sentiment even of political animosity has, on my part, long ago subsided." The whole of these discourses unequivocally demonstrate this truth,—that the pious, manly, and eloquent author was not to be deterred by the personal difficulties in which the schism and faction that then prevailed had placed him, from maintaining, with undaunted resolution, those doctrines, political and religious, in which he had been educated. I cannot withhold from the reader the

[5] 1 Cor. ix. 27.

following passage from Mr. Boucher's farewell sermon, preached in Maryland, in the year 1775, as a proof of strong, manly, energetic, pious, and loyal eloquence; and I envy not the man nor his feelings, whose head and heart are not deeply affected by the perusal. In page 587 of the volume, is the following burst of true Christian loyalty: "Sincerely do I wish it were not now necessary to crave your indulgence for a few minutes longer—it shall be but for a few—to speak of myself. If I am to credit some surmises, which have been kindly whispered in my ear (and I am proud thus publicly to acknowledge, that it is to a man whose political tenets are the opposite of mine, that I owe this information, communicated, no doubt, from motives of good-will and humanity), unless I will forbear to pray for the King, you are to hear me neither pray nor preach any longer. No intimation could possibly have been less welcome to me. Distressing, however, as the dilemma confessedly is, it is not one that either requires or will admit of a moment's hesitation. Entertaining all due respect for my ordination vows, I am firm in my resolution, whilst I pray in public at all, to conform to the unmutilated liturgy of my Church; and reverencing the injunction of an Apostle, I will continue *to pray for the King, and all that are in authority under him;* and I will do so, not only because I am so commanded, but that, as the Apostle adds, we may continue *to lead quiet and peaceable lives in all godliness and honesty.* Inclination, as well as duty, confirms me in this purpose. *As long as I live*, therefore, yea, whilst *I*

have my being, will I, with Zadok the priest, and Nathan the prophet, proclaim, GOD SAVE THE KING!"

Soon after Mr. Boucher returned to this country, the Rev. John Parkhurst, the learned author of the Hebrew and Greek Lexicons, presented him to the vicarage of Epsom, without solicitation, and knowing him only by character; and here he spent the remainder of his days. Through life Mr. Boucher enjoyed the society and friendship of men of erudition and science; and, on various occasions, employed his pen, not only in defence of those political principles on which the British monarchy is founded, but in critical inquiries and theological duties. Of his discourses from the pulpit in Great Britain, two assize sermons have been printed, and fully justify the request of the Grand Juries, to whom we are indebted for their publication. During the last fourteen years, Mr. Boucher's literary labours were confined to the completion of a Glossary of Provincial and Archæological Words. The public has long looked forward to the publication of this work, fully convinced, from the known abilities of the author, that this supplement to Dr. Johnson's labours would, in every respect, be worthy of shining on the same shelf with its great prototype. Mr. Boucher was also an ample contributor to Mr. Hutchinson's compilation of the History of Cumberland. The account of the parish of Bromfield, and the very interesting Biographical Sketches of the eminent Cumberland Men, published in the same work, and marked *Biographia Cumbrensis*, were written by

him. Mr. Boucher was a patriot in the best sense of the word; he was ever anxious to promote the welfare of his fellow-countrymen; and, in many instances, personally contributed, either by pecuniary or literary exertions, to meliorate the condition of society. There is one trait of Mr. Boucher's estimable character, omitted in the account given of him in the "Gentleman's Magazine," which must not be passed by unnoticed; because it is, in the writer's opinion, one of the most lovely features in the portraiture of a good man and of a Christian, and assimilates him in a more marked manner to the excellent person, who is the subject of this memorial. Mr. Boucher was *the friend of youth;* and whenever he discovered in a young man a desire to do well, he omitted no pains, he spared no attention, and he avoided no labour, to encourage such a youth, and to enable him to run the career of virtue, and to establish in his mind the sound principles of religion. He had the happy art of winning many to the *ways of righteousness;* and we may therefore trust that he will himself derive the blessing pronounced upon such men, of shining like the *stars for ever and ever*[6]. Upon his death, several of his young friends, who had derived such advantages from his counsels, his encouragement, and his support, and all of whom, with one exception, were members of Nobody's Club, erected to his memory a monument in Epsom church, with the following inscription:

[6] Dan. xii. 3.

Near this place are deposited,
In the hope of a blessed resurrection to eternal life,
The remains of the Rev. JONATHAN BOUCHER, M.A., F.A.S.,
Nineteen years Vicar of this Parish:
He was born at Blencogo, in Cumberland, 12th March, 1738;
And died 27th April, 1804.
A faithful steward of the mysteries of God, he ever
Maintained and enforced, both by his writings and discourses,
That form of sound doctrine delivered unto the Saints;
Whilst in his opinions and practice he exhibited a bright
Example of Christian Charity.
Few men possessed a larger store of various knowledge,
Or greater liberality of communication; and the success with
Which, in the intervals of more important pursuits, he
Cultivated English Philological Antiquities, will excite
The regret of all the learned for the event, which has left his
Valuable labours unfinished.
His loyalty to his King remained unshaken, even when
The madness of the people raged furiously against him;
And, for conscience sake, he resigned ease and affluence in
America, to endure hardships and poverty in his native land;
But the Lord gave him twice as much as he had before,
And blessed his latter end more than his beginning[7].

Another member of Nobody's Club, John Frere[8], Esq., late Member of Parliament for Norwich, survived Mr. Stevens only a few months, but was deservedly much valued and beloved by him.

But the time was now come, when, in the dispensations of Providence, Mr. Stevens's friends were to be deprived of this bright exemplar of religious grace and virtue; and this faithful servant

[7] The greatest part of the above character of the excellent Mr. Boucher is taken from an account given in the "Gentleman's Magazine" for June, 1804, by the late Sir Frederick Morton Eden, Bart., son of Sir Robert Eden, to whom Mr. Boucher felt himself so much indebted.—*Author's note.*

[8] See above, p. 7.

of God was to be called to his reward. Whether he had any presentiment of his approaching dissolution, I know not; but it is certain that the thoughts of death were ever present to his mind, and but one month before his departure,—namely, in January, 1807,—he writes thus to a confidential friend:

"In regard to my man William (meaning himself), you must see he is good for nothing, and no assistance I can get for him will be of any avail. The time is come when Israel must die, however reluctant he may be to it. You see I am scarce able to write, and of course you will not expect to hear much more from me."

Whatever his inward sensations were, he dined at the house of the writer of this account the day week before his death. He appeared in high spirits, and read aloud to the family with his usual energy and pathos during the whole evening. The author saw him again on the Wednesday following, and dined in company with him on Thursday, the 5th of February, which was only thirty-six hours before his death; and though on the latter day he was not quite so cheerful as he frequently was, there was nothing in his manner, nor in his expressions, to occasion the least alarm in the minds of his friends. So far his wishes and prayers were heard; for he had always hoped that his death might not be lingering; and all who knew him were assured that however sudden it might be, with him it could not be *unprepared;* which may be presumed to be the true meaning of the word *sudden* in our Liturgy.

On Friday, the 6th of February, Mr. Stevens

spent the whole morning at home, chiefly in company with his friend, Mr. Bowdler, who says that his conversation was animated, lively, and very much like what it ever was, with a friend he so tenderly loved, and whose sentiments were so much in unison with his own. These two friends were to dine together at Mr. Richardson's, in King's-road. His coachman, who had always been remarkable for his punctuality, and had frequently received the commendations of his master on that account, was, on this day, providentially a great deal after his time; and Mr. Stevens, in putting on his great coat, in order to be ready, was suddenly seized with a violent pain in his chest. Mr. Bowdler asked the cause of his sudden emotion; he answered calmly, *Nothing but death.* He was attended immediately by two physicians, and was bled; and, though restless at times, upon the whole he slept quietly. Mr. Bowdler, who never quitted him till a late hour, when he could no longer be of any use, relates an ancedote which proves that the same religious spirit, and the same ready obedience to God's will, which pervaded his thoughts, words, and actions from his earliest youth, continued to operate upon him to the latest moment of his life. After the stroke of death above mentioned, feeling (I suppose) that he was dying, he refused the medicines which the physicians had prescribed; "and I," says Mr. Bowdler, "was desired to prevail on him to take them, which I did with the usual argument, 'do it to oblige me:' but in vain, for he still refused; at last I was going to say, '*It is your duty to God* to do what

you can to preserve your life;' but when I had uttered only the six first words, he seized the cup, and drank it to the dregs; and, laying hold of my hand, said with great earnestness several times, 'My dear friend! my dear friend!'" as if wishing to express, not only his affectionate regard to this excellently good man, but his gratitude for recalling him to his duty to God at that moment when, as our excellent Liturgy teaches us to pray, *that God will not suffer us in our last hour for any pains of death to fall from Him.* Not long before he expired Mr. Bowdler asked him, after he waked from a calm sleep, whether he should repeat a prayer; the dying Christian assented. Mr. Bowdler repeated the collect from the Order for the Visitation of the Sick, beginning with these words, "O Lord, look down from heaven," &c.; when he had said, "*Give him comfort and sure confidence in thee,*" Mr. Stevens said very calmly and distinctly, *Amen!* but as he did not repeat it at the end of the collect, it is presumed his mind was exhausted. When the clock struck three in the morning, he said to the servant, "*My time is come. Oh, dear, good God!*" and fell asleep without a struggle or a groan.

His remains were deposited, on the 14th of February, in Otham churchyard, in the county of Kent, which though not the place of his birth, yet, being the parish of his maternal relations, had always been regarded by him as his home, and in the churchyard of which he had always expressed his desire to be buried. He had, during his lifetime, been a benefactor to this church, having laid out about 600*l.* in repairing and adorning it.

The following epitaph, written by a friend (to whom, when young and an orphan, he had been a father, and from whom, in his declining years, he had received all the dutiful and affectionate attentions of a son) is placed upon a marble tablet in the church, and is a true summary of his character:—

Sacred to the Memory of
WILLIAM STEVENS,
Late of Broad-street, in the City of London, Hosier,
And many years Treasurer of Queen Anne's Bounty;
Whose remains, by his own desire, were deposited near this Church,
Which he delighted to frequent as the place of his devotion,
And which he repaired and adorned by his munificence.
Educated, and during his whole life engaged, in trade,
He yet found time to enrich his mind
With English, French, Latin, Greek, and especially Hebrew Literature;
And connected by blood and affection
With many of the most distinguished Divines of his Age,
He was inferior to none,
In profound knowledge, and steady practice,
Of the doctrines and discipline of the Church of England:
Austere to himself alone, charitable and indulgent towards others,
He attracted the young by the cheerfulness of his temper,
The old by the sanctity of his life:
And tempering instructive admonition with inoffensive wit,
Uniting fervent piety towards God
With unbounded good-will and well-regulated beneficence towards men,
And illustrating his Christian Profession by his own consistent example,
He became the blessed means, by divine grace,
Of winning many to the ways of righteousness.
He finished his probation, and entered into his rest,
On the 7th day of February, A.D. 1807,
In the 75th year of his age.

On Sunday, the 15th day of February, the day after Mr. Stevens's burial, his intimate and affectionate friend, the Rev. Mr. Prince, in the chapel of the Magdalen Hospital, of which charity Mr. Stevens had acted on the Committee for many years, in a sermon on the text of St. Paul[9], "That ye sorrow not even as others, which have no hope," introduced a very just and affecting eulogium upon the religious character and conduct of his dear, departed friend; and as is usual with that excellent person, he endeavoured to enforce upon his hearers the necessity of following the steps of this bright example in the paths of virtue and holiness. He thus concludes this animated discourse:—

"His body is at peace, and his spirit returned unto God who gave it; he is gone to his grave, like as a shock of corn cometh in its season. It is ours, who knew, and loved, and revered him, to imitate, far as we are able, the pattern he hath left behind; by a life of faith and holiness, of piety and charity, and of active, cheerful benevolence; discharging the duties of our respective stations well; *using this world, as not abusing it; doing justly, loving mercy, and walking humbly with our God*[1]. So whensoever it shall please the Almighty to call us hence, Death will not find us unprepared; but we shall have hope in our death: and when *the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, we shall be ever with the Lord. Wherefore comfort one another with these words*[2]!"

[9] 1 Thess. iv. 13. [1] 1 Cor. vii. 31. Micah vi. 8.
[2] 1 Thess. iv. 16.

It might be supposed that one of such extensive benevolence, and whom Providence had blessed with temporal prosperity, would, being a bachelor, have left large sums by his will for charitable uses. But this was not the case. His conduct was formed upon principle; and he had often said, and acted upon that opinion, that charity is a personal grace; and that if a man has exercised that virtue during his life, and also carries on his benefactions by will, he deprives his successors of the means of exercising those virtues as he has done; and thus prevents them from showing themselves to be good stewards of the bounties of heaven. Accordingly, except two legacies, one of four thousand pounds stock, and another of two hundred pounds sterling, one of which lapsed by the death of the individual before him, he left the whole of his fortune to his first cousin, the Rev. William Horne, Rector of Otham, in the county of Kent, the brother of the venerable Prelate so often referred to in the course of this work.

I have now completed, though not in a manner equal to my own wishes, or to the deserts of him whose life is recorded, what I had determined with myself to perform. Some may have attained to equal degrees of excellence; few have begun their course of virtue and religion so early; few have continued it so uniformly; and few in the private walk of life exercised virtuous dispositions and principles to so great an extent. From his earliest youth to the age of seventy-five, the life of Mr. Stevens exhibited an uniform series of undissembled

piety and pure Christian charity. His erudition was solid and various, and his mind was directed principally to the cultivation of sacred learning, though it delighted itself continually with whatever was admirable in literature; and the freshness of his intellectual enjoyments accompanied him to the last. He was a true member of the Church of England, whose institutions and discipline he well understood, and whose worship, to the close of his life, he regularly attended. His memory will remain for the benefit of those who survive, as one whose piety and obedience to his Maker were zealous and stedfast, whose faith in his Redeemer was pure and unshaken, and whose charity and good-will to man—grounded on the only solid principle, love to God—were extensive and universal.

"Mark the perfect man, and behold the upright; for the end of that man is peace[3]." May all who knew this proficient in the art of holy living, and all, into whose hands this account may fall, profit by such an example; may they live the life of the righteous, assured that to live as he did is the only method of acquiring a well-founded confidence that their last end shall be like his!

[3] Ps. xxxvii. 37.

APPENDIX.

No. I. (See p. 7.)

THE following excellent observations on Confirmation by Mr. STEVENS are now printed for the first time. They appear to have been drawn up for the use of his young friend Jane Hookham (afterwards married to John Frere, Esq.), among whose papers they have been preserved.

ON CONFIRMATION.

The Apostle to the Hebrews (ch. vi. 2), enumerating the general fundamental principles of Christianity, in which Christians are equally concerned, and which all ought equally to observe, mentions *the laying on of hands* as one of them. It is reckoned next after Baptism in these words, *the doctrine of Baptisms*, and *the laying on of hands*, which must needs imply that it is a rite as universal in its observation as Baptism itself, and in order of time after it; and, as such, it can only be applied to imposition of hands in *Confirmation*, which was always used after Baptism as a solemn rite or ceremony for conferring the gift of the Holy Ghost.

I. This Ordinance of Confirmation by imposition of hands is an Apostolic institution. This is evident from Scripture. For (Acts viii. 12) *when the Apostles*

who were at Jerusalem heard that Samaria had received the word of God, and were baptized, both men and women, they sent unto them Peter and John: who when they were come, prayed and laid their hands upon them, and they received the Holy Ghost. So St. Paul, having met twelve disciples at Ephesus, *after they were baptized in the name of the Lord Jesus, laid his hands upon them, and the Holy Ghost came on them* (Acts xix. 1—6). And the same may likewise be proved from reason; for that which the universal Church did always hold and practise, and was never instituted by Councils, but has always been retained in all Christian Churches (as the observation of the Lord's day), could be of no institution but the Apostles'; but Confirmation by imposition of hands was always held and practised in the universal Church, before the Reformation; and was never instituted by any Council since the Apostles' time; and therefore it must needs be of Apostolical, and by consequence of Divine institution.

II. The Apostles were, and their successors the Bishops are, the proper ministers of it. This is evident from the history of the Samaritan disciples. For by the ministry of Philip they had received Baptism, but they could not receive from him the Holy Ghost; *for as yet* (saith the text, Acts viii. 16) *the Holy Ghost was fallen upon none of them, only they were Baptized in the name of the Lord Jesus;* but when the Apostles *Peter and John came and laid their hands upon them,* then *they received the Holy Ghost.* And in conformity to this example of the Apostles, who needed not to have sent Peter and John to lay their hands upon the disciples, if Philip could

have done it, the Bishops in all Churches have ever been the only ministers of Confirmation; for as they succeed the Apostles in all parts of their ordinary episcopal power, so especially in this, which is committed solely unto them for the honour of their office, and to distinguish their super-eminent dignity from the inferior ministrations in the Church.

III. The whole ritual part of it consists in prayer and imposition of hands. This is plain from the fore-cited place, where it is said that the Apostles *Peter and John, when they were come to Samaria, prayed for the disciples, that they might receive the Holy Ghost; and then they laid their hands upon them, and they received the Holy Ghost.* The prayer of a superior in authority for his inferior is called *a blessing*, according to that of the Apostle (Heb. vii. 7), *Without all contradiction the less is blessed of the better.* But the solemnity and application of the blessing to the persons blessed, did usually consist in manual ceremonies, as in extending or lifting up the hands over a whole congregation, or in laying them upon a single person. Thus our Saviour, when He blessed the little children which were brought unto Him, *laid his hands upon them* (Mark x. 16); and when Moses ordained Joshua to stand in his stead among the people, the text says that *he was full of the spirit of wisdom, for Moses had laid his hands upon him* (Deut. xxxiv. 9). In like manner the Apostles did, and their successors after their examples do, in the ministration of the Holy Spirit at Confirmation, lay their hands on the head of every person to be Confirmed,

thereby specially directing and applying unto him the solemn blessing with which they bless him for the reception of the Holy Ghost.

IV. The grace and blessing obtained by the worthy reception and due ministration of this ordinance, is the enlargement of the baptismal grace, or a further reception of that spirit of sanctification by which we were regenerated and born of God. In Baptism we receive grace to undertake our duty, but in Confirmation we receive grace to perform it, and are further renewed in the spirit of our minds. In *that* the Holy Ghost is given unto us in a measure proportional to our first entrance or initiation; but in *this*, He comes upon us with more mighty and powerful assistance, to strengthen us with grace in the inner man. And therefore—

V. Seeing Confirmation is of Divine institution, and ordained by God as a means of conveying a further supply of grace to all those that have been baptized, is it not our duty to wait upon Him for His grace in that way which He has appointed for the conveying of it to us? And though the grace of God is not so confined to His ordinances that it cannot be had without them, have we any reason to expect He should give it to us in an extraordinary manner, if we neglect the use of the ordinary means which He has appointed, when they are in our power?

No. II.

The following list of books was prepared by Mr. Stevens for the use of the young lady mentioned in the foregoing note, and is now also printed for the first time. It was sent in the year 1766 with a letter, in which he thus writes :—

"At last, madam, I have finished the catalogue, and I hope it will meet with your approbation; I considered that caution was as necessary in the choice of books as of company, not more evil springing from conversation than from reading. Accordingly, where instruction was my view, the authors I have selected are of real and distinguished merit, eminent for the soundness of their principles and the holiness of their lives; and where amusement was the thing intended, I have endeavoured that it should at least be innocent. Many of the worthies recommended to you are my intimates; and if I am not wiser and better for their acquaintance, it is my own fault. An hour spent with one of these may be reflected on with pleasure, and will be, I am persuaded, more agreeable to your taste than rattling about in a coach from one end of the town to the other, to pay visits to those whom you heartily wish not to meet with. Another advantage attending these companions is, that they will not be impertinent in their visits; they will never intrude themselves unsolicited, nor stay with you longer than you choose, which, as times go, is no disagreeable circumstance. But perhaps while I am

enlarging on the pleasure resulting from these dialogues with the dead, you will tell me that you are at present more interested in those of the living. I believe it; and though politics may hitherto have made no part of your study further than Christianity is concerned, which requires obedience to governors, yet possibly you are now deliberating in your mind whether to turn *Jacobite* or not. Be that as it may, most likely the time will come when you will exchange the single for the married life; and whenever that time does come, I wish (it is an old-fashioned wish, but you will indulge me)—I wish your husband may be a faithful member of the Church of England upon principle; I wish he may have all the endowments of nature, improved by education and sanctified by grace. In one word, I wish he may be as like you as possible; and with this wish I subscribe myself,

"Your faithful friend and servant,

"W. S.

"Broad-street, July 7, 1766."

A Short Method with the Deists.
A Short Method with the Jews.
The Truth of Christianity demonstrated.

These Tracts merit a diligent reading, and will afford you singular pleasure, as they fully establish the authority of the Holy Scriptures, and show them to be *indeed* the Word of God.

The Catholic Doctrine of a Trinity proved by a hundred short and clear Arguments, &c. By the Rev. Mr. Jones.

A right belief of this doctrine being essentially necessary, as that whereon the whole of Christianity depends, every serious person must desire to be well instructed in it, and here their utmost wishes may be gratified. The doctrine is proved, *not in words which man's wisdom teacheth, but which the Holy Ghost teacheth*, the author having only made a judicious collection of sundry texts, and disposed them in such manner as to reflect light on each other, agreeable to the Apostle's rule of *comparing spiritual things with spiritual*, hereby reducing the matter to this short issue, that either we must assent to the doctrine, or reject the Scriptures.

Sacrifice, the Divine Service. By J. Scandret, Priest of the Church of England.

The Christian Sacrament and Sacrifice. By Daniel Brevint, D.D., Dean of Lincoln.

The Worthy Communicant. By Bp. Taylor.

The Necessity of Frequent Communion. By Robert Nelson, Esq.

From these you will learn the nature, parts, and blessings of the Holy Communion. You will find there has been an altar, priest, and sacrifice from the Fall, and will be till the end of time; that the commemorative unbloody sacrifice of the Eucharist under the Gospel has succeeded to the prefigurative bloody sacrifices of slain beasts, which lasted during the patriarchal and legal dispensations. The letter prefixed to Mr. Scandret's Treatise is exceeding good, and will give you great satisfaction, as will the book itself; but the author is certainly mistaken in one point, which is, that though the sacrifices under the law were prefigurative of the sacrifice of Christ, and acceptable only through Him, *the Lamb slain from the beginning*, yet the offerers did not know it. Why should not they understand the meaning of their services as well as we of ours? *They did all eat the same spiritual*

meat, and did all drink the same spiritual drink, as we do; they lived by faith, and they *died in faith, not having received the promises, but having* SEEN *them afar off;* and it was certainly a Christian faith they had, though they were not called Christian men. Excepting this error, I know nothing amiss in any of these performances, but believe you will profit from them all. In Dr. Brevint's piece, the chapter concerning the sacrifice of our goods I would recommend to your particular attention; and if you have not already laid down similar rules for your conduct in that respect, I dare believe it will have the same influence on you that it had on me, and determine you to set apart a proportion of your income for the service of the Clergy and the Poor, whom God has appointed the receivers of that tribute we owe to Him. Certainly we have not less obligations to the Author and Giver of all good things under the Gospel, than they had under the Law, and therefore we are bound to honour Him with at least as much of our substance. This we know, that they who labour for their daily bread are exhorted to lay up something, even of that little, that they *may have to give to him that needeth;* how much, then, ought the rich to *cast of their abundance* into the treasury! But among the variety of temptations to which they are exposed, that of the love of money is not the least, as appears from the salutary caution of the Psalmist, *If riches increase, set not your heart upon them.* The covetous person, like a man in a dropsy, has a continual thirst upon him; the more he has, the more he wants; every fresh draught, instead of quenching, only increases his thirst, and feeds the disease, till at last it *drowns him in perdition.* And what makes this malady of the soul the more alarming is, that, like the dropsy, it is seldom to be cured. When men are guilty of other vices they will acknowledge it, and so may live to repent; but there is little or no hope of the covetous man, for he is so ingenious to deceive himself, that you can never make him

sensible he is guilty, and how then should he forsake his sin? When we reflect that *covetousness* is expressly termed *idolatry*, and that it is a vice so odious in the sight of God, we are not allowed to mention the sordid wretch with the least approbation, it being one mark of a reprobate that he *speaketh well of the covetous whom God abhorreth*. When we reflect, likewise, that if a man is tied and bound with the chain of this sin, he is hardly to be loosed from it, and yet that, unrepented of, it will as surely destroy soul and body as murder or adultery, how dreadful must the state of the covetous appear to us! Well might our blessed Lord say, *Take heed, and beware of covetousness*. Seeing these things are so, suffer the word of exhortation from a friend, who is anxious for your happiness in time and eternity; who sincerely wishes that the large fortune you are likely to possess may prove a real blessing; that by the grace of God you will be so faithful in the *unrighteous mammon*, as to have the *true riches* committed to your trust. From your situation in life, perhaps the love of money is the temptation which will most easily beset you, and therefore you will do well to be the more watchful against it. *Let him that soweth to you spiritual things reap your worldly things. The poor you have always with you*, let him never be forgotten. *Freely you have received, freely give.* In this manner offer the first-fruits of your increase to God, which *being thus made holy, the whole lump will be so too.* Then regulate your common expenses by your own income, and not by that of another; for some think themselves justified by doing as others do, without considering the difference of circumstances. Beware of this fallacy, for what is extravagance in another would be covetousness in you. Indeed, be your fortune ever so large, there is no reason to be wasteful. But then you must take care not to deceive yourself by *calling good, evil;* by giving the name of prodigality to a generous *hospitality*, which we are exhorted to *use one to another*

without grudging; and consider likewise, that nothing can be more wasteful than *to lay up treasure where the rust and moth do corrupt.* If, therefore, you are at any time disposed to be sparing in your expenses, or feel a secret pleasure in having purchased any thing at a lower price than you expected, suspect the motive, and ask yourself this question, *For what good?* And if upon inquiry you find no end answered but that of saving money, set apart the money so saved, or intended to be saved, for the poor, over and above their stated allotment; by this pious stratagem you will bring good out of evil, and be effectually preserved from the baneful sin of avarice, *you will be eyes to the blind, and feet to the lame, the blessing of him that is ready to perish will fall upon you, and you will cause the widow's heart to sing for joy.* What a happiness! Nothing can exceed it but hearing those gracious words from the mouth of your blessed Saviour, *Inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me.*

Essay on the Proper Lessons.

Quesnel's Moral Reflections on the New Testament.

Stanhope's Paraphrase on the Epistles and Gospels.

Nelson on the Feasts and Fasts.

Sparke on the Feasts and Fasts.

Horne's Commentary on the Psalms.

These make together a complete body of divinity, according to the doctrine of the Church of England, and may be read at the seasons appointed, without engaging much of your time; but I fear they are not calculated for the use of a family, the generality of servants being so illiterate, that few books are level to their capacities; however, you may try the experiment. Nelson on the Ember Days will give you proper ideas of the hierarchy.

Bp. Andrewes on the Ten Commandments.
Bp. Andrewes's Sermons.
Bp. Brownrigg's Sermons.
Bp. Beveridge's Sermons.
Bp. Bull's Works.
Dr. Barrow's Works.
Dr. South's Sermons.
Bp. Taylor's Sermons.
Reeves's Sermons.
Young's Sermons.

As we are differently disposed at different times, what pleases and affects us at one time does not at another, and therefore variety is not only agreeable, but necessary; on which account I have selected the works of several Divines, all eminently learned and pious, but differing in their natural tempers and manner of writing; so that whatever frame of mind you are in, you may meet with a suitable companion. If you can excuse the quaintness of the language, you will find plenty of excellent matter in *Andrewes* and *Brownrigg*. The piety of *Beveridge* will greatly recommend him to you; and in the first volume you will see well explained the true nature of the Christian Church, the office of its Ministers, and the means of grace administered in it. *Bp. Bull* is noble, yet simple; several of his Discourses being confutations of the pernicious doctrines of the enthusiasts in his days, are equally useful in our time, as the *Methodists* are propagating the same pestilential notions now, that the *Puritans* did then. His Discourse on *The Testimony of the Spirit of God in the hearts of the Faithful*, is an excellent preservative against their delusions on that head. *Dr. Barrow* leaves nothing unsaid on any subject he handles. *South* is particularly strong and nervous, with perhaps sometimes too much acrimony; but his seven Sermons on *Temptation* are not to be exceeded by any thing. Learning and

piety are very evident in *Bp. Taylor*, with such a lively imagination that he is quite poetical, abounding with beautiful images and pertinent allusions. *Reeves* and *Young* are not without their excellences.

Andrewes's Devotions.
Laud's Devotions.
Featley's Handmaid to Piety.
Hickes's Reformed Devotions.
Taylor's Holy Living and Dying.
The True Church of England Man's Companion.
Erasmus's Manual of the Christian Soldier.

For the same reason as before mentioned, I have referred you to several books of devotion, all excellent in their kind, which you may use according as you are disposed. Some of them are rather calculated to prepare the mind for devotion than to supply a form, particularly *Erasmus*—a little book, but full of excellent instruction.

The Epistles of St. Clement, Ignatius, &c. Translated by Wake.
The Apologies of the Fathers. Translated by Reeves.
St. Cyprian's Works. By Marshall.

The writings of those who lived in the earliest and purest ages of the Church must be profitable to us on many accounts, as you may see in Mr. Reeves's incomparable Dissertation on the right use of the Fathers; and therefore I have put down the few which I recollect to have made their appearance in an English dress. Among the many excellent Tracts of St. Cyprian, that on Church Unity deserves your particular notice.

Taylor's Life of Christ.
Cave's Lives of the Apostles and Fathers.
Cave's Primitive Christianity.

Mœurs des Chrétiens. Par Fleury.

——— des Juifs.

Walton's Lives of Donne, Wotton, Hooker, Herbert, and Sanderson.

Fell's Life of Hammond.

"Those parallel circumstances" (says Mr. Johnson), "and kindred images to which we readily conform our minds, are, above all other writings, to be found in narratives of the lives of particular persons; and therefore no species of writing seems more worthy of cultivation than Biography, since none can be more delightful or more useful; none can more certainly enchain the heart by its irresistible interest, or more widely diffuse instruction to every diversity of condition." The truth of this observation will be evident in reading the particular lives here recommended, which I am persuaded you will find equally entertaining and improving. You will see how the primitive Christians lived, how some in the latter days have lived, and how all ought to live; you will be excited to imitate them, as they did their blessed Master, who left us all an example that we should follow His steps; and that we *may not be weary and faint in our minds*, let us have continually before our eyes some of these bright patterns, but more particularly our grand Exemplar, for it is by looking *unto Him who is the Author and Finisher of our Faith*, that we must be enabled to run with *patience the race that is set before us.*

Eusebius's Ecclesiastical History.

Parker's Abridgment of Eusebius.

Echard's Church History.

Bingham's Antiquities of the Christian Church.

Collier's Church History of Great Britain.

Hooker's Ecclesiastical Polity.

The study of history in general is pleasing and edifying, but the affairs of the Church more deserve our atten-

tion than those of the State, as the soul is more excellent than the body, and the important concerns of another world are to be preferred before the trifling interests of this. Besides, in this age of heresy and schism, it is particularly incumbent on us to ask for the old ways, that we may walk therein, and not be led aside into the by-paths of error and deceit, by every impostor crying out, "Lo, here is Christ! Lo, there is Christ!" If people would acquaint themselves with Ecclesiastical History, they would see what has been the form and government of the Church from the beginning, and how necessary it is to preserve the *unity of the Spirit in the bond of peace;* that no man (as St. Cyprian observes) "can call God Father, who has not the Church for his mother;" and it is for want of being well grounded in these principles, that so many now-a-days are *carried about with every wind of doctrine, and cunning craftiness of those who lie in wait to deceive;* and however *spiritual* they may esteem themselves, the Apostle has declared them to be *carnal;* for while one says, "I am of Paul," and another, "I am of Apollos," *are ye not carnal?* says St. Paul. But for the many advantages to be reaped from this kind of reading, I refer you to the masterly Dissertation on the Use of Ecclesiastical History prefixed to *Parker's* Abridgment of Eusebius. It will give you singular pleasure to observe, as you go along, how conformable the Church of England is to the Primitive Church, how pure and Apostolical; and the use you will make of it will be, to resolve by the grace of God to testify your thankfulness for the great blessing of being admitted into it, by continuing a steady and faithful member of it. In *Hooker's* Ecclesiastical Polity you will see our good Mother vindicated in all her rites and ceremonies, so learnedly and judiciously, as to confute, if not convince, all gainsayers, and leave all those without excuse who separate from her communion. It will give you, I dare say, no unfavourable opinion of the book, to hear that it was recommended

by the blessed martyr King Charles I. to his children, in one of his last interviews with them.

Prideaux's Connection of the Old and New Testament.
Newton on the Prophecies, and Hurd.
Bossuet's Discourse on Universal History.
Ancient Universal History.
Histoire Ancienne. Par Rollin.
Stanyan's Grecian History.
Histoire Romaine. Par Rollin.
Hooke's Roman History.
Plutarch's Lives.
Ockley's History of the Saracens.
Campbell's Present State of Europe.

The Christian regards profane history as the history of Providence, the revolutions of States and Empires being brought about by the wisdom of God, and made subservient to the good of His Church, for the sake of which the world is continued in being; when the building is finished the scaffold will be taken down; when the Church of Christ is perfected, the World will be destroyed. *Prideaux's* Connection is a most valuable and useful book, containing the history of the Jews and neighbouring nations from the decline of the kingdoms of Israel and Judah to the coming of Christ; and perhaps your time would not be badly employed in abridging it, as it would imprint it the deeper in your memory, and is a part of history which one should choose to be well acquainted with. It may seem odd to class *Newton* on the Prophecies with profane history, but there may be no impropriety in it if we consider how large a share profane history has in those books, and the excellent use made of it, which is to bear witness to the truth of revelation. *Bossuet* shows evidently (as above mentioned), that the Providence of

God orders and disposes the kingdoms of this world with a view to His Church, as appears (to mention one instance) from the universality of the Roman empire at the coming of Christ, which was a means of spreading the Christian religion over the whole world, and making it as universal as that empire. And we now have great reason to bless God for raising up the vast empire of Russia, unknown till of late, as a check to the Ottoman power, which would otherwise most probably before this time have overrun and laid waste the Western Church, as it did the Eastern. *Plutarch's* Lives I have included in this class, as being mainly historical; and though it is the fashion at present to propose the examples of heathens for our imitation, I did not choose to refer them to that head, the lives of the best of them being polluted with such abominations as are not to be named among Christians, serving, indeed, to show us what human nature is when left to itself, and not sanctified by the grace of God.

Robertson's History of Scotland and of Charles the Fifth.

Carte's History of England.

Hume's History of England.

Clarendon's History of the Grand Rebellion, and Continuation.

Case of the Royal Martyr considered with candour.

The Royal Portraiture; or, King Charles in his Solitudes and Sufferings.

Dalrymple's Memoirs.

These are sufficient to acquaint you with the English history; and though truth is often difficult to be got at, yet here, I believe, you will meet with it. Histories are frequently wrote with particular views, and to serve a present turn, as was the case of Rapin's, which was undertaken after the Revolution, in order to justify the pro-

ceedings of that time, and, as a necessary step, to blacken the characters of the excluded family from the beginning. In regard to *Mr. Carte*, I will venture to say, you will in his History see what the English constitution really is, and undoubted evidence produced for the truth of the facts he relates. Of *Lord Clarendon* Mr. Johnson says, "His diction is, indeed, neither exact in itself, nor suited to the purpose of history. It is the effusion of a mind crowded with ideas and desirous of imparting them, and therefore always accumulating words, and involving one clause and sentence in another. But there is in his negligence a rude, inartificial majesty, which, without the nicety of laboured elegance, swells the mind by its plenitude and diffusion. His narration is not perhaps sufficiently rapid, being stopped too frequently by particularities, which, though they might strike the author, who was present at the transactions, will not equally detain the attention of posterity. But his ignorance or carelessness of the art of writing are amply compensated by his knowledge of nature and policy, the wisdom of his maxims, the justness of his reasonings, and the variety, distinctness, and strength of his characters." Indeed, his subject is particularly gloomy; it is so melancholy to find every thing go on wrong, to see virtue and innocence persecuted and oppressed, and vice and villany triumphant, that one cannot read his History of the Rebellion without a heavy heart. The Case of the Royal Martyr, &c. will afford you much satisfaction; and the Royal Portraiture give you such an idea of the Christian King, as perhaps you are at present a stranger to. You will there see the goodness of his heart; and the more you contemplate the real character of that excellent prince, the more will you be delighted with him; you will say of him as the Apostle did of other eminent saints, *of whom the world was not worthy*, he was conformed to the image of his blessed Master, and, like Him, made perfect through sufferings.

Complete System of Geography, with Maps. By Bowen.

Chronological Map.

Biographical Map.

Besides the pleasure attending the study of Geography in itself, a knowledge of the situation of countries and places is of great utility in the reading of history.

Spectacle de la Nature.

To examine into the works of nature, which so evidently display the power and wisdom of the Creator, is both delightful and profitable. God Himself has given us a history of the Creation, at once assuring us (what we should otherwise never have discovered) whose work it is, and encouraging us in the study and contemplation of it. And you who know that *the invisible things of God from the creation of the world are clearly seen, being understood,* made intelligible to us, *by the things that are made, even his eternal power and Godhead,* you will receive singular instruction from meditating on the scenes of nature. To you the visible world will be a glass reflecting the glories of the invisible. *The heavens will declare the glory of God, and the firmament show his handywork,* not only in the creation, but redemption of the world. By the scale of natural things is the mind's ascent to God. In the old creation you will behold, as in a picture, how all things are *created anew in Christ Jesus.* By this method it is that God teaches us in His holy Word, describing the mysteries of the kingdom of heaven under natural images and similitudes; and, considered in this view, all Nature will be found to preach the great truths of Christianity; as might easily be exemplified if I had time to enlarge, but I will mention only one instance, viz. that great article of the Christian faith, the Resurrection of the body, which is illustrated and inculcated by a variety of images; the quickening of the

seed that dies and rots in the ground; the return of spring after the dead of winter; the daily rising of the sun; and our own awaking every morning out of sleep. How entertaining, how edifying, is the study of nature, prosecuted upon this plan!

Collier's Essays.
Bacon's Essays.
Pascal's Thoughts.
Truth in a Mask.
Hickes's Education of a Daughter.
Boyle on the Style of the Holy Scriptures.
Belles Lettres de Rollin.

These are of a miscellaneous kind, and put down as they occurred to me; they are of too serious a cast to pass for books of amusement only, and you will not be disappointed in expecting a mixture of the useful and agreeable.

Shakespeare's Works.
Spenser's.
Cowley's.
Waller's.
Young's.
Pope's.
Swift's.
Gay's.
Prior's.
Pope's Homer.
Dryden's Virgil.
Spectator.
Tatler.
Guardian.
Paradise Lost.
Parnell's Works.
Thomson's Seasons.
Rambler.
Idler.
Adventurer.
Oeuvres de Racine.
„ Corneille.
„ Molière.
„ Boileau.
Mémoires et Lettres de Madame Maintenon.

Poets are apt to give a loose to their imaginations, and do not always keep within the bounds of Christian so-

briety, on which account it is difficult to recommend them; but whatever is offensive you will know how to avoid. And though these books are mentioned chiefly for amusement, yet in all of them you will find something more; for I have observed, as nearly as I could, the rule laid down by yourself, that nothing can properly be said to entertain which does not, some how or other, at the same time improve and instruct. The number is not large, but might have been considerably increased by any body much conversant with authors in this way. My time is precious, I have little leisure for reading, and therefore must consult improvement, not amusement.

I intended to have mentioned some books as proper to give to the poor of the parish where you live, but, except Bibles and Common Prayer Books, I know only of two, which are *Christianity in short*, by the Rev. *Clement Ellis*, and *Ejaculatory Prayer*, by the Rev. Mr. *Cooke*. Indeed, if you were to subscribe a guinea yearly to the Society for Promoting Christian Knowledge, you would be supplied with all these kinds of books at very easy rates.

After all, this catalogue seems so imperfect, that it can only be called the foundation of a library. Many of the books make part of mine; and if you have a mind to look into any of them by way of trial, they are at your service. Among the books recommended there is no express mention of the Holy Scriptures; but the reason is obvious, you have known them from a child, and in them has ever been your study and delight. They are the fountain of wisdom and knowledge, and cannot be sufficiently valued by us. An old gentleman of my acquaintance, when near four score, observed that

he had not failed reading some portion of the sacred Oracles every day for the last forty years of his life; and whenever he took the book into his hand, his knees were ready to smite together, and he was all astonishment, to think that God should condescend to write a book to teach and instruct him. Such reverence, such veneration had he for the word of God.

W. STEVENS.

No. III.

List of "NOBODY'S FRIENDS" *since the Foundation of the Club.*

The following list is, it is believed, complete up to the present time; but the notices attached to the several names are necessarily scanty and imperfect. To render them full and satisfactory would have required more space than could be allotted to them in the limits of the present volume.

For obvious reasons the notices of *living* members are still more brief than those of the departed. —"*Vivorum* censura difficilis."

1800.

1 WILLIAM STEVENS, Esq. Founder.

2 John Bowdler, Esq.

Original Member.—Last appearance among "Nobody's Friends," February 20, 1814.—Died 1823.

This excellent layman took a lively interest in the fortunes of the Scotch Church. He was "a lover of good men;" on intimate terms with Mr. J. A. Park, Mr. Davis, and Mr. Turner, in conjunction with whom he in a great measure founded the Church Building Society.

His charities were extensive, and his integrity unblemished. *Vide* Memoirs, pp. 115. 125. 141, 142.

3 Lord Chief Baron Richards. President.

Original Member.—Last appearance at the Club, 1819.

Baron of the Exchequer, 1814; Lord Chief Baron, 1817. Died 1823. *Vide* Memoirs, p. 125.

4 Sir James Allan Park, Knt. President.

Original Member.—Honorary Member, 1835.—President, 1823.—Last appearance at the Club, May 29, 1838.

Judge of the Common Pleas, January, 1816; D.C.L., 1834. Author of the present Memoir of William Stevens. See pp. 115 and 125 of that work.

As a lawyer he was quick in his perception, eloquent in his address, and as a judge upright and impartial; his virtues in private life were such as to make him highly esteemed and beloved. Much of his time and talents were devoted to the promotion of religious knowledge, especially to the support of the Scotch Church. He died December 8, 1838.

5 The Rev. Jonathan Boucher.

Original Member.—Last appearance at the Club, February 27, 1804.

Born in Cumberland 1738. Went to Virginia at the age of sixteen, and served in the Church of that province, and afterwards in Maryland, till he was ejected at the Revolution. He afterwards became Vicar of Epsom, where he died May, 1804. (For particulars of his life, *vide* Memoirs, pp. 24. 131—139.)

6 The Rev. William Horne.

Original Member.—Last appearance at the Club, June 2, 1802. See Memoirs, pp. 34 and 145.

7 The Rev. Francis Randolph, D.D.

Original Member.—Last appearance at the Club, May 29, 1820. See Memoirs, p. 10.

8 The Rev. John Prince. Chaplain.

Original Member.—Last appearance at the Club, May 29, 1833.—Died 1833. See Memoirs, pp. 46. 144.

He was Chaplain to the Magdalen Hospital.

9 John Gifford, Esq.

Original Member.—Last appearance at the Club, February 20, 1814.

Many years an efficient police magistrate for Middlesex.

10 The Ven. John James Watson, D.D., Archdeacon of St. Alban's.

Original Member.—Last appearance at the Club, May 29, 1838.

Educated at Charterhouse and University College; M.A. 1793, B.D. and D.D. 1808. Curate to Rev. J. Boucher at Epsom. Presented to the rectory of Hackney (which he held for forty years) in 1799, to Digswell in 1811. Archdeacon of St. Alban's in 1816, and Prebendary of Brondesbury in St. Paul's Cathedral in 1825. He died at Hackney, June 9, 1839, in his seventy-second year. The following inscription is engraved on a monumental tablet in Hackney Church:—

SOLI DEO GLORIA.

To the Memory of
JOHN JAMES WATSON, D.D.,
Archdeacon of St. Alban's and Rector of Hackney.
He died on the 9th June, 1839, in the seventy-second year of his age.
His Parishioners, in grateful remembrance of the pastoral care
With which during forty years he watched over them
As one that must give account, embodying in his living example
The Faith and Graces which he inculcated in his teaching,
Have caused this Tablet to be erected:
Thus perpetuating the spontaneous expressions of reverence and love
With which all classes followed to his last resting-place
Their Spiritual Father and Friend.

He effected a division of the single Vicarage of Hackney into Three Rectories,
And, instead of one Parish Church, he left as monuments
Of the pious zeal which animated both Pastor and flock,
Four Consecrated Houses of Prayer,
And provision for two others since erected and dedicated
To the service of God.

11 Joshua Watson, Esq.

Original Member.—Honorary Member, 1839.—Last appearance at the Club, May 29, 1826.

Joshua Watson was born in London on May 9th, 1771,

being Ascension Day, and in his youth was in habits of intimacy with the late Bishop Horne, the Rev. William Jones, of Nayland, with W. Stevens, Esq., and Rev. H. H. Norris. He married in 1797, Mary Sikes, sister of Rev. Thomas Sikes of Guilsborough, and in 1800 was admitted among the original members of "Nobody's Club."

In 1814 he relinquished a lucrative business, and devoted himself in mind, body, and estate to the service of Religion and the Church.

In 1811 he was appointed the first Treasurer of the National Society; in 1817, Treasurer of the Society for Promoting Christian Knowledge; and he was also Treasurer of the Additional Curates' Aid Fund. He was officially connected with the Society for the Propagation of the Gospel, and one of the founders of the Incorporated Church Building Society. He was also one of Her Majesty's Commissioners for Building Churches, and took an active part in the foundation of King's College, London. As Treasurer of the Clergy Orphan Schools, he was the person through whom the munificent benefactions of Dr. Warneford were transmitted to that charity, in reliance on his judgment, and in pursuance of his recommendation.

During many years he took a lively interest in the welfare of the Colonial Church, and was on intimate terms with many of its Bishops.

His exemplary prudence and never-failing charity made his society to be much sought after, and his counsels to be highly valued. Few English laymen were ever better qualified to form a just opinion concerning the doctrine and practice of the English Church than Mr. Watson; few more fully understood her mind, or realized her spirit, and manifested her temper, in their lives. He died at Clapton, Hackney, on January 30th, 1855, in the eighty-fourth year of his age.

12 George Dunning, Esq.

Original Member.—Last appearance at the Club, June 21, 1800.

A barrister of eminence on the Western Circuit. Member of the corps of Light Horse Volunteers, acting gratuitously, with happy effects, at the time of the French Revolution. For more particulars concerning him, *vide* Memoirs, pp. 128—131.

13 The Rev. Henry Handley Norris. Chaplain.

Original Member.—Chaplain, 1833.—Last appearance at the Club, June 20, 1850.

He was of a family resident in South Hackney, and having inherited his father's house and property in that parish, he took holy orders, and for about forty years ministered to those around him, first as the assistant and afterwards as the brother rector of his friend and relative, John James Watson. He won for himself an honoured name by his unflinching steadfastness in sound principles, and was beloved for his warmth of sympathy and the zealous ardour of his friendship.

He was on intimate terms with many members of this Club, and held frequent and earnest counsel with such friends as Bishops Middleton, Inglis, Hobart, Broughton, and Coleridge.

He was instrumental in the formation of the National Society, and to the end of his life took a lively interest in its welfare, and in the maintenance of the principles on which its Charter was framed. In his own parish, his character and ministrations obtained for him great personal influence, and he left behind him a monument of his pious zeal in the erection of a new Parish Church, which was completed shortly before his death, and where the following inscription is engraven on a tablet erected to his memory :—

In Memory of
The Reverend Henry Hasdley Norris, M.A.,
Rector of South Hackney,
And Prebendary of St. Paul's and Llandaff,
Who was born in London, Jan. 14, 1771,
And died at Hackney, Dec. 4, 1850,
Having laboured there as a Minister of Christ
for forty years.

This Church, erected mainly through him,
is a monument of his zeal
for the beauty of holiness
and for the spiritual welfare of his flock,
To whom he preached with the eloquence of the heart
and of a religious life.

A friend of the wise and good,
He was among the foremost to promote the designs
of piety and charity,
Especially for the education of the poor.

And in an age of trial
He stood unshaken,
and confirmed the faith of many
by unswerving fidelity
to the Church of England,
Looking up to Him who said,
"It is I, be not afraid."

The Parishioners of South Hackney
have placed this Tablet
in grateful and affectionate remembrance
of their beloved Pastor.

1853.

14 Thomas Richardson, Esq.

Original Member.—Last appearance at the Club, November 29, 1811.

15 Sir John Richardson, Knt.

Original Member and First Secretary.—Last appearance at the Club, May 29, 1822.—Died 1841.

A member of University College, Oxford. M.A. 1795. He practised as a special pleader before being called to the bar, which took place June 23, 1803. He then attended the Northern Circuit. In 1818 he was made one of the Judges of the Court of Common Pleas, and knighted in 1819. He resigned his judicial office in 1824, and died in Bedford-square, March 19, 1841, at the age of seventy. He had been one of the Council of King's College, London, since its foundation. See Memoirs, pp. 29 (note), 115, and 125.

He was a profound lawyer and an elegant classical scholar. After his retirement from the bench on account of his health, he spent several years at Malta, where he composed a Code of Laws for that Island.

16 The Rev. William Heath.

Elected November 29.—Last appearance at the Club, May 29, 1801.

17 John Bowles, Esq.

Elected November 29.—Last appearance at the Club, May 29, 1817.

A person of a clear and capacious mind, and of a zealous temper, who took a forward part in schemes for stemming the tide of infidelity and anarchy, especially in the production of tracts and other timely publications. He was one of the originators of the National Society.

18 Baden Powell, Esq.

Elected November 29.—Last appearance at the Club, May 29, 1839.—Died July 24, 1844, at Speldhurst, Tunbridge Wells, aged seventy-six.

19 John Reeves, Esq.

Elected November 29.—Last appearance at the Club, February 27, 1809.

20 Charles Williams Wynn, Esq., M.P.

Elected November 29.—Last appearance at the Club, May 29, 1804.

Second son of Sir W. W. Wynn. Educated at Westminster and Christ Church, Oxon. M.A. 1798, and D.C.L. 1810. Having entered at Lincoln's Inn, he was called to the bar in 1798, having two years previously entered the House of Commons. In 1822 he was made President of the Board of Control, and sworn of the Privy Council. In 1830 he was appointed Secretary at War, and in 1834 Chancellor of the Duchy of Lancaster. He died September 2, 1850, in his seventy-fifth year, leaving one son and four daughters.

21 Thomas Calverley, Esq.

Elected November 29.—Last appearance at the Club, December 11, 1828.

Son of T. Calverley, of Ewell, Surrey, for account of whom see Memoir, pp. 24—27.

22 John Frere, Esq., M.P.

Elected November 29.—Last appearance at the Club, June 10, 1803.

Son of Sheppard Frere, Esq., of Roydon Hall, in Norfolk, and born in 1740.

His education was conducted with the greatest care; and at Caius College, Cambridge, he distinguished himself in mathematics, and became a competitor with the celebrated Paley for the first mathematical honours.

He thence removed to the Temple, where he became

acquainted with Mr. Stevens at the house of Mr. Hookham (whose daughter Jane he shortly afterwards married), as also with Mr. (afterwards Bishop) Horne, and the Rev. W. Jones of Nayland. He now applied himself to the study of the law; but being of independent means, he could scarcely be said to have made it his profession, though it assisted him materially in his duties as a magistrate.

He was elected Member for the city of Norwich in the year 1800.

He died July 11, 1807, aged sixty-seven. *Vide* Memoirs, p. 139.

23 Henry Berens, Esq., Barrister-at-Law.

Elected November 29.—Last appearance at the Club, February 20, 1814.

24 The Rev. Peter Gunning, D.D.

Elected November 29.—Last appearance at the Club, November 29, 1811. *Vide* Memoirs, pp. 50—77.

1801.

25 The Right Hon. George Lord Kenyon.

Nominated by Nobody, February 27.—Last appearance at the Club, May 30, 1814.

Born in London, July 22, 1776. Son of Lloyd, first Lord Kenyon, Chief Justice of the King's Bench. Educated at Christ Church, Oxford. Succeeded to the peerage in 1802. He was called to the bar at the Middle Temple in 1811, became a bencher in the same year, served as Reader in 1815, and as Treasurer in 1823. In 1814 the University of Oxford created him D.C.L. He died February 25, 1855, aged seventy-eight.

26 The Rev. Thomas Sikes.

Nominated by Nobody, February 27.—Last appearance at the Club, February 20, 1832.

Educated at Pembroke College, Oxford, and for upwards of forty years Vicar of Guilsborough, Northampton. Author of a valuable work on Parochial Communion. He died December, 1834.

27 John Topham, Esq.

Nominated by Nobody, May 29.—Last appearance at the Club, June 10, 1803.

28 Lewis Hayes Petit, Esq., Barrister-at-Law.

Nominated by Nobody, May 29.—Last appearance at the Club, May 29, 1844.—Resigned 1845.

Born November 9, 1774. Educated at Hackney and Queens' College, Cambridge. B.A. 1796; M.A. 1799. He was called to the bar in 1801. In May, 1827, he was returned for the borough of Ripon. In 1831 he was made one of the Commissioners for Public Records. He retired from Parliament in 1832, and passed the remainder of his life in literary pursuits and in acts of public and private charity. He died November 13, 1849.

29 George Wharton Marriott, Esq., Secretary, Barrister-at-Law.

Nominated by Nobody, May 29.—Secretary, 1814.—Vice-Chairman, 1828.—Last appearance at the Club, February 20, 1832.

Many years one of the magistrates of the county of Middlesex and city of Westminster. Died 1833.

30 The Rev. Edward Berens.

Nominated by Nobody, December 1.—Last appearance at the Club, February 20, 1827.

Archdeacon of Berks, and Vicar of Shrivenham. Author of "Village Sermons," "History of the Prayer

Book," "Life of Bishop Mant," &c., &c. Resigned his archdeaconry 1855. Died 1859.

31 Lancelot Shadwell, Esq., Barrister-at-Law.

Nominated by Nobody, March 8.—Last appearance at the Club, January 18, 1814.

An eminent Conveyancer; father of Sir L. Shadwell, Vice-Chancellor.—See below, No. 38.

1802.

32 The Right Rev. John Skinner, Bishop of Aberdeen.

Being a guest, was elected an Honorary Member, March 2.—See Memoirs, pp. 100—124.

33 The Right Rev. William Van Mildert, D.D., Bishop of Durham.

Nominated by Nobody, November 29.—Last appearance at the Club, May 29, 1826.

Rector of Farningham, and St. Mary-le-Bow. Preacher of Lincoln's Inn, Regius Professor of Divinity at Oxford, 1818, and Dean of St. Paul's. Bishop of Llandaff, 1819, and finally of Durham in 1826. Died 1836. Author of Boyle and Bampton Lectures, and of two volumes of Sermons preached at Lincoln's Inn. Editor of Waterland's Works, &c.

Having had his own lot among the poorer clergy, he was the more to be honoured for the meekness, discretion, and liberality with which he administered the revenues and maintained the rank of the last Prince Palatine Bishop of Durham.

1803.

34 George Frere, Esq.

Nominated by Nobody, December 17.—Last appearance at the Club, February 11, 1850.

Of Lincoln's Inn and Twyford House, Herts. He

was the third son of John Frere, Esq., M.P., of Roydon Hall, in Norfolk, and Bedington, in Surrey, and of Jane, only daughter of John Hookham, merchant.

Mr. G. Frere was educated at Felstead, in Essex, and became afterwards a Solicitor, distinguished by the high principle with which he laboured in his profession during a period of forty years. He died at his house in Bedford-square, April, 1854, aged eighty.

35 William Frere, Esq.

Nominated by Nobody, December 17.—Last appearance at the Club, May 29, 1821.

Fourth son of J. Frere, Esq., M.P. Educated at Eton, and at Trinity College, Cambridge, where he obtained the highest academical distinctions. He made choice of the bar as his profession, and in 1809 was created Serjeant-at-Law. He subsequently became Master of Downing College, a situation which enabled him to give full scope to a liberal and generous disposition, and which he adorned by his scholarship, talents, and virtues. He died May, 1836, at the age of sixty.

36 James Powell, Esq., Jun.

Nominated by Nobody, December 17.—Last appearance at the Club, November 29, 1809. —Died August, 1846.

37 John Gunning, Esq.

Nominated by Nobody, December 17.—Last appearance at the Club, November 29, 1811.

1804.

38 Sir Lancelot Shadwell, Knt., Vice-Chancellor of England.

Nominated by Nobody, November 29.—Last appearance at the Club, May 29, 1812.

Born May 3, 1779. Educated at Eton and St. John's

College, Cambridge, where he obtained a fellowship and other honours. He was called to the bar in 1803, and was appointed a King's Counsel in 1821. In 1826 he entered Parliament; he retained his seat but for one year, at the close of which he was made Vice-Chancellor of England. In 1835 he filled the office of a Commissioner of the Great Seal, and again a few weeks before his death, which took place August 10, 1851, at the age of seventy-one.

1805.

39 John Latham, Esq., M.D.

Nominated by Nobody, May 29.—Last appearance at the Club, February 27, 1818.

Born December 29, 1761. Educated at Manchester Grammar School, and Brasenose, Oxford. M.D. October 10, 1788. He afterwards pursued his studies at St. Bartholomew's Hospital. He married in 1784, and after passing some years at Manchester and Oxford, was admitted (in 1789) Fellow of the College of Physicians. He was elected Physician to the Middlesex Hospital not long afterwards, and in the year 1792 to St. Bartholomew's. In 1795 he was appointed Physician Extraordinary to the Prince of Wales. In 1814 Dr. Latham was elected President of the College of Physicians. He was also the founder of the Medical Benevolent Society, and the author of some professional treatises. He retired from London in 1829, and died April 20, 1843, in his eighty-second year.

40 James Cumming, Esq.

Nominated by Nobody, May 29.—Last appearance at the Club, February 21, 1825.

41 The Rev. Thomas Bowdler.

Nominated by Nobody, May 29.—Chaplain, 1851.

Son of John Bowdler, Esq. See above, No. 2. Born March 13, 1780, and educated at Hyde Abbey School, and St. John's, Cambridge. He took his degree with honours in 1803, and was then ordained to the cure of Leyton, Essex. He was afterwards incumbent of Hopton Wafers, Ash, and Ridley, and of Addington. In 1834 he became incumbent of the new district church at Sydenham. At this time he also held the chaplaincy of St. Katharine's Hospital, an employment which seems to have been peculiarly congenial to him.

In 1846 he became Secretary to the Church Building Society, having been induced to settle in London on account of his children's health. He was also presented to a non-residentiary prebend at St. Paul's. His latter years were saddened by severe domestic losses, and from the time of the death of his wife in 1854, he visibly declined, and after a short and not very painful illness, he died November 12, 1856.

He was of a modest and gentle disposition, full of sympathy for the sufferings of others, whether in body or mind, and always ready to relieve them to the utmost of his power. As Secretary to the Church Building Society, he found ample room for the exercise of his Christian virtues and graces,—rejoicing, as he used to say, to be "a door-keeper in the House of the Lord."

He published several volumes of Sermons, and edited in part the Greek of Bishop Andrewes' Devotions. He was also the compiler of a volume of Family Prayer.

42 John Bowdler, Esq., Jun.

Nominated by Nobody, May 29.—Died 1815.

Brother of the preceding. A young barrister of singular promise.

1806.

43 The Right Honourable William Admiral Lord Radstock.

Nominated by Nobody, March 4.—Last appearance at the Club, November 30, 1807.—Died August 20, 1825.

1810.

44 The Very Rev. Gerard Andrewes, D.D., Dean of Canterbury.

Elected November 29.—Last appearance at the Club, February 20, 1814. *Vide* Memoirs, p. 115.

He was for many years Rector of St. James', Piccadilly; and by his powerful preaching, and the unaffected simplicity of his character, exercised great influence.

45 The Very Rev. Robert Hodgson, D.D., Dean of Carlisle.

Elected November 29.—Last appearance at the Club, May 29, 1843.

A nephew of Mrs. Porteus. He was of St. Peter's College, Cambridge. M.A. 1798; D.D. 1816. Rector of St. George's, Hanover-square, 1803; Chaplain in ordinary to the King, and vicar of Hillingdon, 1810. In 1816 or 1820 he was made Dean of Chester, and was subsequently promoted to the deanery of Carlisle. In 1832 he was made Sub-almoner to the King. He was the editor of Bishop Porteus' works, and author of a Life of that Prelate. He died October 10, 1844. See Memoirs, p. 116.

46 The Rev. Harry Powell, Rector of East Horndon, Essex.

Elected November 29.—Last appearance at the

Club, December 13, 1830.—Died February 1, 1831.

47 The Rev. Thomas Baden Powell, Rector of Newick.

Elected November 29.—Last appearance at the Club, February 20, 1826.

48 Richard Richards, Esq., Jun.

Elected November 29.—Last appearance at the Club, November 29, 1811.

49 The Rev. Thomas Prince. Chaplain.

Elected November 29.—Last appearance at the Club, May 29, 1816.

1811.

50 John Latham, Esq.

Elected May 29.—Last appearance at the Club, November 29, 1811.

Son of J. Latham, Esq., M.D. See above. Born March 18, 1787. Fellow of All Souls'. D.C.L.

51 The Rev. Thomas Rennell, Jun., Vicar of Kensington.

Elected November 29.—Last appearance at the Club, May 29, 1823.—Died 1824.

Warburton Lecturer at Lincoln's Inn; Christian Advocate; author of "Remarks on the Unitarian Version of the New Testament."

52 The Rev. Thomas Linwood Strong.

Elected November 29.

Rector of Queenhithe 1822, Rector of Sedgefield 1829, Honorary Canon of Durham 1844.

1812.

53 Henry Burrell, Esq.

Elected February 29.—Last appearance at the Club, January 18, 1814.

54 Martin West, Esq.

Elected May 29.—Last appearance at the Club, November 29, 1814.

55 Peter Mere Latham, Esq., M.D.

Elected May 29.—Last appearance at the Club, December 13, 1824.—Resigned December 11, 1826.

Son of J. Latham, M.D. See above. Born July 1, 1789. Of Brasenose, Oxford, and one of Her Majesty's Physicians Extraordinary.

56 James Parke, Esq., one of the Barons of the Court of Exchequer, now Lord Wensleydale.

Elected November 30.—Last appearance at the Club, February 20, 1814.

1813.

57 The Ven. George Owen Cambridge, Archdeacon of Middlesex.

Elected February 27.—Last appearance at the Club, February 20, 1837.

Son of Owen Cambridge, Esq., of Twickenham, the friend of Dr. Johnson. "An excellent Christian gentleman." Treasurer of the Society for Promoting Christian Knowledge, and of the Clergy Orphan Schools. He took

a lively interest in the selection of the plates for the S. P. C. K. Family Bible, for which his gentle piety and correct taste well qualified him. He died in 1841.

58 Charles Crawley, Esq., M.A.

Elected May 29.

59 The Rev. Frederic Iremonger, M.A.

Elected November 30, 1813.—Prebendary of Winchester, 1818.—Last appearance at the Club, May 29, 1817.

60 William Lorance Rogers, Esq.

Elected November 30.—Last appearance at the Club, May 29, 1815.

61 The Right Rev. Thomas Fanshawe Middleton, D.D., Lord Bishop of Calcutta.

Elected November 30.—Last appearance at the Club, May 30, 1814.

Educated at Pembroke College, Cambridge. Rector of St. Pancras, Archdeacon of Huntingdon. Appointed First Bishop of Calcutta, 1814. Shortly after his arrival there he set out on his first visitation for Madras, and thence proceeded to Pondicherry, Tanjore (the scene of Swartz's labours), Bombay, where he consecrated the first church ever built there, Goa, Cochin, where he visited the Syrian Christians, and Ceylon; and returned to Calcutta after nearly a year's absence, having in that time travelled 5000 miles.

During his residence at Calcutta his time was occupied by preaching, and by his other episcopal duties, and he exerted himself greatly to obtain an increase of Clergy, both for missions to the heathen and for ministrations

among the English resident in India, for whom but small provision had been made in this respect. His leisure moments were spent in the study of Eastern languages. Among the good works which he undertook were the erection of schools for the natives, and the foundation of the Missionary College at Calcutta.

His second visitation at Madras was held in 1819; and in 1820 he visited Bombay, where he remained for five weeks, and proceeded to Cochin and Ceylon, which latter place had recently been annexed to his diocese.

He returned to Calcutta in 1821, where he laboured assiduously for another year; but his exertions were terminated by a fever produced by a sun-stroke on July 3rd, 1822, and on the 8th of the same month he expired, in the fifty-third year of his age and the ninth of his episcopate, leaving behind him a high character for learning and industry, firmness, moderation, and judgment.

He was the author of a well-known work on "The Greek Definitive Article, as used in the New Testament." 1808.

62 The Very Rev. Thomas Rennell, D.D., Dean of Winchester.

Elected November 30.—Last appearance at the Club, May 29, 1823.

Educated at Eton and King's College, Cambridge. In 1778 he gained the Bachelor's Prize for a Latin Essay, and not long afterwards entered into holy orders, and took the curacy of Barnack in Northamptonshire. He was early appointed to a prebend in Winchester Cathedral, and in 1786 married a daughter of Sir W. Blackstone. In 1797 he resigned his prebend for the Mastership of the Temple, and in the following year took his degree of D.D. at Cambridge. In 1815 he was promoted to the Deanery of Winchester. He died March 31, 1840, aged eighty-six.

1814.

63 The Rev. Thomas Tindal Walmesley, D.D.

Elected May 30.—Last appearance at the Club, May 29, 1822.—Resigned 1831.

First Secretary of the National Society.

64 The Rev. Henry Du Cane, M.A.

Elected November 29.—Last appearance at the Club, December 13, 1829.

1815.

65 Edward Hawke Locker, Esq.

Elected February 28.—Last appearance at the Club, December 11, 1829.—Resigned 1833.

Son-in-law of the Rev. Jonathan Boucher. Born Oct. 9, 1777. Educated at Eton, on leaving which he received an appointment in the Navy Pay Office. In 1800 he went to India as Private Secretary to Lord Exmouth. In May, 1814, he visited (officially) Napoleon at Elba, of which visit he afterwards published an account. In 1819 he was appointed Secretary to Greenwich Hospital, and subsequently became the Resident Civil Commissioner of that Institution, and founded the Naval Picture Gallery there, from which collection he published some engravings. He resigned on account of ill health in 1844, and died October 16, 1849, aged seventy-two.

66 The Rev. Benjamin Sancroft Sandford (afterwards Winston).

Elected November 29.—Resigned February 24, 1845.

1816.

67 The Rev. William Herringham, Rector of Borley.

Elected February 29.—Last appearance at the Club, May 29, 1817.

68 The Very Rev. James Hook, D.C.L., Archdeacon of Hunts, Dean of Worcester.

Elected November 29.—Last appearance at the Club, May, 1818.

69 The Right Hon. Sir John Patteson, Knt. 3rd President.

Elected November 29.

Fellow of King's College, Cambridge; one of the Commissioners for inquiring into the Practice and Pleading in Civil Suits, 1828; Judge of the King's Bench, 1830; PRESIDENT, 1839; Privy Councillor, 1852; one of the Commissioners for inquiring into the state of Capitular Bodies, 1852; one of the Commissioners for inquiring into the Corporation of the City of London, 1853.

1817.

70 The Rev. George Matthew, Rector of Greenwich.

Elected February 28.—Resigned 1823.—Last appearance at the Club, December 11, 1823.

1818.

71 William Wix, Esq.

Elected May 29.—Last appearance at the Club, February 12, 1846.

Of Bishop's Down, Tunbridge Wells, formerly of Islington, and one of the magistrates of the county of Middlesex. Member of Light Horse Volunteers, Fellow of Royal Society, and an Associate of the late Rev. Dr. Bray. Died January 23, 1849, aged eighty.

72 The Right Rev. John Lonsdale, D.D., Lord Bishop of Lichfield.

Elected November 30.—Honorary Member, 1847.

Fellow of King's College, and afterwards of Eton College. Prebendary of Lincoln, 1826; Rector of Blooms-

bury, 1828; Preacher of Lincoln's Inn, 1836; Principal of King's College, London, 1838; Archdeacon of Middlesex; Bishop, 1843.

73 The Very Rev. William Rowe Lyall, Dean of Canterbury.

Elected November 30.

Born in London, Feb. 11, 1788. He graduated as B.A. at Trinity College, Cambridge, in 1810, and was ordained Priest in 1814. In 1817 he became Chaplain of St. Thomas's Hospital, and shortly afterwards Assistant Preacher at Lincoln's Inn. At this time he became known to Archbishop Howley, who, in conjunction with the then Bishop of Chester (C. J. Blomfield), requested him to undertake the conduct of the "Encyclopædia Metropolitana," which he did, and with much success. He became subsequently Examining Chaplain to Bishop Blomfield, Archdeacon of Colchester, and Incumbent of the livings of Weeley and Fairstead, which he in 1833 exchanged for that of Hadleigh, Suffolk. The duties of all these offices were discharged by him with excellent judgment, and with the happiest results.

In 1841 he became Archdeacon of Maidstone and Canon of Canterbury, and was promoted to be Dean of that Cathedral in 1845. In this situation he found a wider scope for the exercise of the active liberality which characterized him, and of which many monuments still remain.

His death took place in 1857, after a protracted illness caused by paralysis, which had disabled him for some time.

His character cannot be better described than in the following words:—"I would notice specially in him . . . a peculiar amiability and sweetness of disposition, to which none that had intercourse with him could be insensible; a certain easiness of temper, which, combined with a remarkable strength of practical good sense, would

dispel and melt away, with a felicitous power, the mutual suspicions and jealousies which in this world of clouds and shadows are so apt to spring up amongst men."

He was the author of a volume of Warburtonian Lectures entitled "Propædia Prophetica." Rivingtons, 1840.

1819.

74 The Rev. Archibald Montgomery Campbell.

Elected June.

Perpetual Curate of Paddington, 1829; Secretary to the S. P. C. K., and afterwards to the Society for the Propagation of the Gospel, 1833.—Died 1859.

75 George Abraham Crawley, Esq. *4th Secretary.*

Elected December 13.—Secretary, 1833.

76 The Rev. Lawrence Gardner, D.D.

Elected December 13.—Last appearance at the Club, May 29, 1823.

77 The Ven. Charles Parr Burney, D.D., Archdeacon of St. Alban's.

Elected December 13.

Rector of Sible Hedingham, 1838; Rector of Bishop's Wickham, 1850; Archdeacon of St. Alban's, 1841; Archdeacon of Colchester, 1845.

1820.

78 The Right Rev. Charles Lloyd, D.D., Bishop of Oxford; Preacher of Lincoln's Inn; Regius Professor of Divinity at Oxford.

Elected February 21.—Last appearance at the Club, May 29, 1821.

79 Rev. J. Manley.

Elected Feb. 21.—Last appearance at the Club, May 29, 1823.—Resigned 1831.

80 Right Hon. Sir John Taylor Coleridge, Knt.

Elected February 21.

Commissioner of Bankruptcy, 1828; Recorder of Exeter, 1832; Serjeant-at-Law, 1832; Judge of the King's Bench, 1834. Retired from his judicial office 1858.

81 Robert Archibald Douglas-Gresley, Esq. *3rd Secretary.*

Elected February 21.—Secretary, December 11, 1828.—Honorary Member, 1835.—Registrar to Bishop of Durham, 1833.

82 Rev. G. Richards, D.D.

Elected February 21.—Last appearance at the Club, May 27, 1847.

Fellow of Oriel College; Vicar of St. Martin's. Died Christmas, 1849.

1821.

83 The Right Rev. William Hart Coleridge, D.D., Lord Bishop of Barbadoes.

Elected February 20.—Honorary Member, 1826. Last appearance at the Club, May 27, 1847.

Only son of L. H. Coleridge, Esq., of Thorverton, Devon. Educated at Christ Church, Oxford. Shortly after leaving college, he became curate of St. Andrew's, Holborn. He was subsequently appointed Secretary to the Society for the Promotion of Christian Knowledge. In 1824 he was consecrated Bishop of Barbadoes. He fulfilled the duties of that sacred charge with great zeal for sixteen years, but in 1841 the state of his health obliged him to resign it. On the establishment of St. Augustine's College, Canterbury, 1847, he was induced to undertake the superintendence of that institution, to the conduct of which he devoted all his energies, till at

length, in 1849, his career was cut short by a sudden illness of but a few moments' duration. He died at the age of sixty, leaving two children.

84 The Right Rev. Charles James Blomfield, D.D., Lord Bishop of London.

Elected February 20.—Honorary Member, 1832.

Charles James Blomfield was born on the 29th of May, 1786, at Bury St. Edmund's, and received his early education at the grammar school of that town, under Dr. Becher. In October, 1804, he commenced his residence at Trinity College, Cambridge, and soon afterwards obtained a college scholarship. He was remarkable at college not only for his abilities, but also for those habits of early rising and unwearied application, which won for him some of the chief honours of the University, and which in after years enabled him to do so much for the Church. In 1805 and 1806 he obtained Sir William Browne's medals; in the former year for the Latin, in the latter for the Greek ode. In the latter year he was also elected a Craven University scholar. In 1808 he took his bachelor's degree, and obtained the high position of third Wrangler, and senior Chancellor's Medallist.

As soon as it was possible for him to be a candidate, he obtained a fellowship at Trinity; but having early determined to devote himself to the work of a parochial minister, he gave up the prospects which were opening upon him at Cambridge; and shortly after his ordination in 1810 married, and undertook the Curacy of Great and Little Chesterford, where he took pupils and continued his classical studies, commencing his edition of Æschylus.

He left Chesterford for about four years, in order to reside in Buckinghamshire as Rector of Dunton (with which he also held the living of Quarrington, in Lincolnshire), and then returned to it as Vicar, by the appointment of the Marquis of Bristol, who had known him as a

boy at Bury, and kept up a warm and affectionate friendship with him till his death.

When the rectory of St. Botolph's, Bishopsgate, became vacant in 1820, on the promotion of Dr. Mant to the see of Down and Connor, there was some question as to whether the appointment of the rector rested with the Crown or the Bishop of London; but Lord Liverpool, the Prime Minister, and Bishop Howley, concurred in selecting Mr. Blomfield, who had for some time been one of the Bishop's chaplains, as the fittest man for the appointment.

In 1822 he was appointed Archdeacon of Colchester, and in 1824 was consecrated Bishop of Chester. In 1828 he succeeded his friend and patron Bishop Howley in the see of London, where for twenty-eight years he devoted his great talents and energy to the duties of that office, with a singleness of purpose, an earnest zeal, a courage ever tempered with true Christian charity (most strikingly shown in the forgiveness of injuries), and with an unbounded liberality, which have rendered his episcopate one of the most remarkable on record.

The Additional Curates' Fund, King's College, London, the Association for the relief of distress in the Metropolis, the Scripture Readers' Society, and many similar institutions, were either founded by him, or brought into operation under his patronage and guidance. But his two great works were the Metropolis Churches Fund, and the Fund for the Endowment of additional Colonial Bishoprics. By means of the former seventy new churches were erected, in addition to 120 others which he consecrated while Bishop of London. Chiefly by aid of the latter fund, the number of Colonial Bishops was increased from five to thirty during his episcopate.

During the years 1854 and 1855, his health began to fail, though he was still able to discharge his duties. In October, 1855, however, he had a paralytic seizure from which he never recovered. He continued, with the

assistance of his archdeacons as commissaries, to preside over his diocese until August, 1856, when, feeling that there was no further hope of his recovery, he resigned his great charge, and with it two-thirds of his income.

He continued to reside at Fulham; and there, in the Porteus Library (once a chapel), surrounded by the portraits of all his predecessors since the Reformation, he died on the 5th of August, 1857.

He was twice married, first in 1810, to Anna Maria, eldest daughter of William Heath, Esq.; and in 1819, to Dorothy, eldest daughter of C. W. Cox, Esq., and widow of Thomas Kent, Esq., of Gray's Inn. Eleven children survive him. He was buried in Fulham Churchyard, to which his body was borne from the palace through the garden, followed only by his family and servants. On the low tombstone which covers the grave is a crozier, with his own motto, "Vigilando et orando;" and around the stone are inscribed the words, "Blessed are the dead which die in the Lord: even so, saith the Spirit; for they rest from their labours."

85 William Cotton, Esq.

Elected December 11.

High Sheriff of Essex, 1837; Governor of the Bank, 1843; one of the Commissioners of Inquiry into the Mint, 1847; D.C.L., 1848. Acting under the direction and with the hearty encouragement and aid of the late noble-hearted Bishop of London, he was the main-spring of the Church-Extension in Bethnal Green.

86 The Rev. Sir Herbert Oakeley, Bart., Chaplain to the Bishop of London.

Elected December 11.—Last appearance at the Club, May 29, 1832.—Resigned 1832.

Born February 10, 1791. Of Christ Church, Oxford, M.A., 1813; Vicar of Ealing, 1822; Prebendary of Wenlock's Barn, in the Cathedral Church of St. Paul,

1825; Dean and Rector of Bocking, 1834. On the death of his brother in 1829 he succeeded to the Baronetcy. He had married (in 1826) a daughter of the Rev. Lord C. Murray Aynsley, and had by her a numerous family. He died in London, March 27, 1845, aged fifty-four.

1822.

87 The Rev. James Allan Park, of Balliol.

Elected February 21.—Honorary Member, 1835. —Last appearance at the Club, February 20, 1832.

Rector of Elwick, 1829; and Hon. Canon of Durham.

88 The Right Rev. Charles Richard Sumner, D.D., Lord Bishop of Winchester.

Elected February 21.—Honorary Member, 1832.

Dean of St. Paul's, and Bishop of Llandaff, 1826; Bishop of Winchester, 1827.

89 The Rev. Samuel Wix, Vicar of St. Bartholomew-the-Less.

Elected February 21.

Rector of Inworth, Essex, 1802; and Hospitaller of St. Bartholomew-the-Less, 1807. Treasurer and Secretary of the Associates of the late Rev. Dr. Bray.

90 The Rev. Thomas Fuller, Incumbent of St. Peter's, Pimlico.

Elected February 21.

91 The Rev. Edward Smedley, Preacher of St. James's, Westminster.

Elected February 21.—Last appearance at the Club, May 29, 1827.—Resigned 1828.

Author of "A History of the Reformation in France."

1823.

92 Charles Rennell, Esq.

Elected February 20.—Last appearance at the Club, February 29, 1828.—Resigned 1829.

93 Alexander Atherton Park, Esq., Barrister-at-Law, one of the Masters of the Court of Common Pleas.

Elected December 11.

1824.

94 The Rev. William Vaux, M.A., Rector of Tarring, Chaplain to Archbishops Sutton and Howley, Vicar of Romsey, Canon of Winchester.

Elected February 20.—Last appearance at the Club, May 29, 1828.—Honorary Member, 1835. —Died 1844.

95 The Right Rev. John Inglis, D.D., Lord Bishop of Nova Scotia.

Elected December 13.—Last appearance at the Club, May 30, 1825.

Son of a former Bishop of the same see, who made a noble confession of loyalty in the American Revolution.

1825.

96 Charles Edward Barnwell, Esq., one of the Librarians of the British Museum.

Elected February 21.—Last appearance at the Club, February 20, 1848.—Died 1849.

1827.

97 The Rev. James Endell Tyler.

Elected February 20.—Last appearance at the Club, December 11, 1848.

The Rev. James Endell Tyler, B.D., Canon of St. Paul's, and Rector of St. Giles-in-the-Fields, was a native of Monmouth, and received his early education in that town. He afterwards became a distinguished student and Fellow of Oriel College, Oxford. When he had entered into holy orders the matter and manner of his discourses in the pulpit were much admired by competent judges. On a particular occasion he happened, as one of the Whitehall preachers, to attract the attention of Lord Liverpool, who was then Premier, and who, after inquiry, presented him without any solicitation, and to his great surprise, with the living of St. Giles-in-the-Fields. This very arduous cure he filled actively and ably. During the period of the cholera, which raged fearfully in the parish of St. Giles—at that time, prior to its present improvement, one of the worst in London—the Christian energy and charity of Mr. Tyler in visiting its dark and squalid courts and alleys, were very great. He was presented by the late Sir Robert Peel to the stall of St. Paul's, unsought by him, "to mark," as the minister said, "his sense of Mr. Tyler's exertions in the cause of education at Oxford, and of his exemplary discharge of his onerous duties at St. Giles." As an author, Mr. Tyler gained some celebrity. His "Life of King Henry V." attracted much attention from its careful research and its reference to original authorities.

Born January 30, 1789; went to Oxford, 1807; Degree, 1809; Fellowship, 1812; came to St. Giles, 1826; Canonry, 1845; death, October 5, 1851.

98 The Rev. Edward James, Perpetual Curate of Mortlake, Vicar of Alton.

Elected February 20.—Last appearance at the Club, February 20, 1832.

Prebendary of Winchester, 1829.—Died 1856.

99 The Rev. John Hume Spry, D.D., Rector of St. Mary-le-Bone.

Elected February 20.—Last appearance at the Club, May 29, 1854.

Prebendary of Canterbury, 1828; Treasurer of Canterbury Cathedral, 1832. Died November 18, 1854.

100 The Rev. Christopher Benson, Master of the Temple, and Rector of St. Giles in the Fields.

Elected February 20.—Canon of Worcester.

101 The Rev. John Russell, D.D., Master of the Charterhouse.

Elected February 20.

Prebendary of Canterbury, 1828; Rector of Queenhithe, 1831; Rector of St. Botolph, Bishopsgate.

102 William Clayton Walters, Esq.

Elected May 29.—Last appearance at the Club, February 27, 1829.—Resigned 1829.

1828.

103 Edward Hawkins, Esq., Keeper of the Antiquities of the British Museum.

Elected May 29.

F.L.S. 1806; F.R.S. 1821; F.A.S. 1826; V.P.A.S. 1855; Treasurer to the Society for Promoting Christian Knowledge, 1846.

104 The Right Rev. Edward Copleston, D.D., Lord Bishop of Llandaff, and Dean of St. Paul's.

Elected May 29.—Honorary Member, 1831.—Last appearance at the Club, Feb. 21, 1831.

Born February 2, 1776. Educated by his father till the age of fifteen, when he was elected to a Corpus

scholarship, gained the Chancellor's prize, for Latin poem, 1793; Fellow of Oriel, 1795; Professor of Poetry, 1802. In 1814 he was made Provost of Oriel, and soon afterwards the degree of D.D. was conferred on him by diploma. He was made Dean of Chester in 1826; and in December, 1827, succeeded Dr. C. Sumner to the Bishopric of Llandaff and Deanery of St. Paul's, which offices he held till his death, October 14, 1849, at the age of seventy-two.

He was the author of a variety of works, among which may be mentioned his "Prælectiones," published in 1813; a volume "On Predestination," in 1821; Speeches on Test and Corporation Act, 1828; Roman Catholic Relief Bill, 1829; Maynooth Bill, 1845; besides six Charges, a variety of Sermons, and articles in the "Quarterly Review."

1829.

105 George Jelf, Esq., Barrister-at-Law.

Elected May 29.

For many years Secretary to the Commissioners for Building Churches.—Died 1859.

1830.

106 The Right Hon. Robert Henley, Lord Henley.

Elected February 22.—Last appearance at the Club, May 31.—Resigned February, 1831.

Educated at Christ Church, Oxford; M.A. 1814; called to the bar in the same year. Master in Chancery, 1826. He succeeded to the Peerage in 1830. He married (in 1824) Harriet, sister of the late Sir R. Peel, by whom he had four sons. He published two volumes of the decisions of the Earl of Northington, Lord High Chancellor (his grandfather), and was the author, in 1831, of a memoir of the same nobleman. His death took place at the age of fifty-one, February 1, 1841.

1831.

107 The Rev. John David Watson, Vicar of Guilsborough.

Elected May 30.—Honorary Member, December 11, 1846.

108 The Very Rev. George Chandler, D.D., Dean of Chichester.

Elected May 30.—Honorary Member, December, 1853.—Dean, 1840.—Died February, 1859.

109 John Heywood Markland, Esq., D.C.L.

Elected May 30.—Last appearance at the Club, December 12, 1831.

Author of the Life of Bishop Ken, and of many valuable productions on Ecclesiastical Archæology.

110 The Ven. Joseph Cotton Wigram, Archdeacon of Winchester.

Elected May 30.—Last appearance at the Club, February 22, 1836.

1832.

111 George Henry Gibbs, Esq.

Elected May 29.—Last appearance at the Club, December 11, 1839.—Died August 21, 1842.

112 The Rev. Temple Frere.

Elected November 7, 1838.—Honorary Member, February 20, 1855.

Rector of Roydon, Norfolk, and Prebendary of Westminster, 1838.—Died 1859.

113 Henry Norris, Esq.

Elected December 11.

1833.

114 Rt. Hon. Sir James Wigram, one of the Vice-Chancellors of the Court of Chancery.

Elected February 19.—Last appearance at the Club, February 21, 1839.—Honorary Member, 1849.

115 Joseph Delafield, Esq.

Elected February 19.—Last appearance at the Club, December 11, 1840.—Died 1842.

116 The Rev. Allen Cooper.

Elected February 19.—Last appearance at the Club, February 11, 1850.

Of Oriel College, Oxford. M.A. 1815. In 1828 he was appointed Perpetual Curate of St. Mark's, North Audley-street. He married, in 1842, Harriet Grace, daughter of Sir J. G. Shaw, and died at Brighton, January 5, 1851, at the age of fifty-seven.

1834.

117 The Right Hon. Sir Robert Harry Inglis, Bart., M.P. for the University of Oxford, Privy Councillor, 1854.

Elected May 29.—Last appearance at the Club, May 29, 1838.

Born in London, January 12, 1786, and brought up at Winchester and Christ Church, Oxon. B.A. 1806; M.A. 1809; D.C.L. 1826. He was called to the Bar in 1818, but did not pursue the law as a profession, being for some time in early life employed as Secretary to Lord Sidmouth, and afterwards as a Commissioner for settling the affairs of the Carnatic. He entered Parliament in 1824, as Member for Dundalk, and in 1829 was elected by the University of Oxford in the room of Sir Robert Peel, and continued to represent it till his retirement in

1853. As long as his health permitted, his attendance on Parliamentary duties was assiduous, and his solicitude to defend the interests of the Church, and specially of the University represented by him, was unwearied. He died May 5, 1855, leaving no issue.

118 William Lorance Rogers, Esq.

Elected May 29.—Last appearance at the Club, May 29, 1838.

Many years an efficient Police Magistrate of the county of Middlesex, and an Associate of the late Rev. Dr. Bray.—Died 1838.

119 Newell Connop, Esq., Jun.

Elected December 11.—Last appearance at the Club, February 11, 1846.—Died 1851.

Secretary to the Church Building Society, to which he bequeathed the house in Whitehall, which the Society occupies.

1835.

120 The Ven. Henry Vincent Bayley, D.D., Archdeacon of Stow, and Prebendary of Westminster.

Elected February 20.—Last appearance at the Club, May 29, 1835.

Born 1777. An elegant scholar, educated at Eton and Cambridge, where he took the degree of B.A. in 1800, and became Fellow of Trinity College in 1802, and Archdeacon of Stow in 1823. He was also Sub-dean of Lincoln, where he took great interest in the restoration of the Cathedral. This preferment he exchanged in 1828 for a stall in Westminster Abbey. In 1826 he was collated to the Rectory of West Meon, where he built a new church, and at which place he died, aged sixty-seven, August 12, 1844.

121 Henry Patteson, Esq.

Elected February 20.

122 The Rev. William Parker.

Elected May 29.—Last appearance at the Club, May 30, 1842.

Born at Islington. A member of Christ's College, Cambridge; M.A. 1803; Rector of St. Ethelburga, Bishopsgate, 1807, shortly after which he married. In 1811 he was appointed Assistant Secretary to the Society for the Promotion of Christian Knowledge, and in 1823 he became Secretary, in conjunction with the Rev. W. H. Coleridge, afterwards Bishop of Barbadoes. He held this office for thirty-two years, and transacted its business with the greatest earnestness and assiduity. He was also a Prebendary of St. Paul's, and Secretary of the Associates of the Rev. Dr. Bray. He died January 15, 1843, aged sixty-five.

123 The Rev. Evan Nepean.

Elected May 29.

Perpetual Curate of Grosvenor Chapel; Rector of Weydon-cum-Inningsland, and Domestic Chaplain to the Duchess of Gloucester; Chaplain in Ordinary to the Queen, 1847.

124 Bartholomew Frere, Esq.

Elected December 11.—Last appearance at the Club, May 29, 1850.

Fifth son of John Frere, Esq., M.P. He was educated first at Felstead, and subsequently at Harrow and Trinity College, Cambridge, where he much distinguished himself. In 1799 he accompanied Lord Minto as private secretary on his embassy to Vienna. He was subsequently employed as Secretary of Legation at Lisbon, Madrid, and at Berlin; and in 1806 accompanied Sir A. Paget on his mission to Constantinople. In October, 1808, he accompanied, in the capacity of secretary, his brother, Mr. Hookham Frere, on an Extraordinary Mission to Spain, on the occasion of that country's throwing off

the yoke of Bonaparte. On Lord Wellesley's arrival as Ambassador, he was appointed Secretary to the Embassy, and was left by Lord Wellesley, on his return to England, as Minister Plenipotentiary in charge of the important communications then taking place between the two Governments. On his return to England, he received from Lord Wellesley the appointment of Secretary of Embassy to the Ottoman Porte, with a promise of eventually succeeding the then Ambassador, Sir R. Liston.

After holding the Embassy for nine years, that gentleman left Constantinople, and Mr. Frere, being disappointed of the promised succession to him, returned to England in 1821, when he accepted the office of Commissioner of Arbitration upon claims under the slave-trade treaties, which he held for nearly three years.

In December, 1824, he was offered another appointment, which, however, he declined, and retired into private life, in which he passed many years among a large circle of friends and relatives, adorning it, in modest and unobtrusive quietness, by frequent acts of kindness and beneficence, not only to the poor, to whom he was very bountiful, but to those of his own rank in life. His literary attainments were considerable, and his taste and judgment of a high order. He died in 1851, aged seventy-four.

1836.

125 Thomas Watson, Esq., M.D., Physician to Her Majesty.

Elected February 22.

1837.

126 Sir Edward Hall Alderson, Knt., Baron of the Exchequer.

Elected February 20.

Was educated at Cambridge, where he gained the distinctions of Senior Wrangler, Senior Smith's Prizeman,

and Senior Medallist. "He came to his high office in the prime of manhood, in the full vigour of body and mind. He had been a diligent student, and in addition to a considerable practice, held the office of Reporter in the Court of King's Bench, at a time when the greater part of the business of the country was transacted there." He was a great master of English law, and was also possessed of much literary and scientific knowledge, and had the power, so necessary to one in his position, of expressing himself clearly and intelligibly to others. This power was remarkably shown "when he undertook, and for some time carried on alone, the Equity business of the Court of Exchequer." He was also distinguished by an unusual quickness of apprehension, and an overflowing vein of humour, in which, however, there was no bitterness, and was united to a warm and tender heart. Not content with advising others, "he set in his own person an admirable example of conviction for himself, and charity towards others. His loyalty to the doctrines and ordinances of the Church was a practical reality, and he had no false shame in testifying to it. The aged Judge, whom some regarded but as a subtle logician, or somewhat impetuous disputant, proud in the consciousness of great intellectual vigour, knelt down with unfeigned humility to be confirmed by the side of one of his own children."

Such was the career in which he was engaged when, in 1857, he was seized with an affection on the brain, which in a very short time terminated his life. His death took place January 27, 1857.

127 The Rev. George Joseph Brett.

Elected May 29.

128 The Rev. John Frere, Domestic Chaplain to the Bishop of London.

Elected May 29.

Eldest son of G. Frere, Esq., of Twyford House. Edu-

cated at Eton, and Trinity College, Cambridge. B.A. 1830; M.A. 1833. Appointed Rector of Cottenham, Cambridgeshire, in 1839, in which year he also married. He died May 21, 1851, aged forty-four, leaving four children.

129 The Rev. Robert William Browne, Professor of Classical Literature in King's College, London.

Elected December 11.

Fellow and Tutor of St. John's College, Oxford; Assistant Preacher to Lincoln's Inn; Chaplain to the Bishop of Lichfield, 1843; Chaplain to the Forces, 1844; Prebendary of St. Paul's, 1845; Select Preacher to the University of Oxford, 1849-50; Examining Chaplain to the Bishop of Bath and Wells, 1854.

1838.

130 The Rev. Charles Browne Dalton, Chaplain of Lincoln's Inn, Fellow of Wadham College, Oxon.

Elected February 20.

Chaplain to the Bishop of London, 1842; Prebendary of St. Paul's, 1845; Rector of Lambeth, 1846; Incumbent of St. Michael's, Highgate, 1854.

1839.

131 John Robert Kenyon, Esq., D.C.L., Barrister-at-Law.

Elected without ballot, February 21, in honour of the late President, Mr. Justice Park, who proposed him.

D.C.L., and Assessor to the Vice-Chancellor of Oxford, 1841; Vinerian Professor, 1843.

132 The Ven. Fitzherbert Adams Marriott, Archdeacon of Tasmania.

Elected February 21.

133 Charles Knight Murray, Esq.

Elected May 29.—Last appearance at the Club, February 19, 1849.

134 The Rev. Christopher Wordsworth, D.D., Canon of Westminster.

Elected December 11, 1839.

1840.

135 The Ven. John Sinclair, Archdeacon of Middlesex, Vicar of Kensington.

Elected February 20.—Archdeacon, 1845.

136 The Ven. Benjamin Harrison, Archdeacon of Maidstone, Prebendary of Canterbury.

Elected May 29.

Domestic Chaplain to the Archbishop of Canterbury; Warburtonian Lecturer, 1841; Archdeacon, 1845.

1841.

137 The Rev. Francis Knyvett Leighton, Warden of All Souls.

Elected May 31.—Last appearance at the Club, May 30, 1842.—Resigned 1851.

1842.

138 The Right Hon. Sir Nicholas Conyngham Tindal, Lord Chief Justice of the Common Pleas.

Elected May 30.—Last appearance at the Club, February 12, 1846.

Educated at Chelmsford, and Trinity College, Cambridge. A.B. 1799; A.M. 1802; elected Fellow in 1801; [illegible] 1834. He studied at Lincoln's Inn, and was

called to the Bar in 1809, shortly after which he married. Having acquired considerable reputation in the Court of King's Bench, and on the Northern Circuit, he appeared before the House of Lords as Counsel for the Queen of George IV.; and in 1824 was elected a Member of Parliament. In 1826 he was appointed Solicitor General. In 1827 he was elected M.P. for the University of Cambridge, and two years after became Chief Justice of the Common Pleas, an office which he held for seventeen years. He died July 6, 1846, in his seventieth year.

1843.

139 Edward Christopher Egerton, Esq., Fellow of All Souls.

Elected February 20.—Last appearance at the Club, December 11, 1844.—Resigned 1849.

140 Roundell Palmer, Esq., M.P.

Elected February 20.—M.P. for Plymouth, 1847.

141 The Rev. Ernest Hawkins, Fellow of Exeter College, Oxford. *4th Chaplain.*

Elected May 29.

Secretary of the Society for the Propagation of the Gospel; Minister of Curzon-Street Chapel, 1851.

1845.

142 The Rev. John Moore Brabazon, Vicar of Sarratt.

Elected February 4.

143 The Right Rev. the Bishop of Moray and Ross.

The Rev. Robert Eden, Rector of Leigh, elected February 4.—Bishop, 1851.—Honorary Member, June 3, 1851.

144 The Ven. Henry Edward Manning, Archdeacon of Chichester.

Elected February 4.—Last appearance at the Club, May 29.

145 Edward Baddeley, Esq.

Elected February 4.

146 Sir Richard T. Kindersley, Knt., Vice-Chancellor of England.

Elected February 4.

Master in Chancery, 1848.

147 The Rev. Charles Burney, Vicar of Halstead, 1850.

Elected February 4.

148 The Ven. William Hale Hale, Archdeacon of London, Master of the Charterhouse.

Elected February 4.

149 The Rev. John Gylby Lonsdale, Secretary to the National Society.

Elected February 4.

Reader to the Temple, 1852; Canon of Lichfield, 1855.

150 The Rev. Thomas Ainger, Perpetual Curate of Hampstead.

Elected February 4.

151 The Rev. R. W. Jelf, D.D., Canon of Christ Church, Oxford, and Principal of King's College, London.

Elected February 4.

Sub-Almoner to the Queen, 1846.

1849.

152 Robert Bentley Todd, Esq., M.D.
Elected May 29.

153 John Leycester Adolphus, Esq., Barrister-at-Law.
Elected May 29.

154 Richard Du Cane, Esq.
Elected December 11.

1850.

155 Harry Chester, Esq.
Elected February 11.

1851.

156 The Ven. Edward Churton, Archdeacon of Cleveland.
Elected without ballot, as an Honorary Member.

157 Henry Hucks Gibbs, Esq.
Elected March 3.
Director of the Bank of England, 1853.

158 The Right Hon. Horatio Earl Nelson.
Elected March 3.

159 Dudley Montagu Perceval, Esq.
Elected June 3.—Died 1856.

160 The Right Hon. Spencer Horatio Walpole, M.P. for the University of Cambridge.
Elected June 3.
Secretary of State for the Home Department.

161 The Rev. Henry Howarth, Rector of St. George's, Hanover Square.
Elected December 11.

1852.

162 Bartholomew John Laurie Frere, Esq.
Elected February 23.

163 The Rev. W. G. Humphry, Vicar of St. Martin's-in-the-Fields.
Elected May 27.—Resigned March 31, 1853.

164 The Rev. Thomas Grainger Hall.
Elected December 9.
Professor of Mathematics, King's College, London.

1853.

165 The Rev. Charles Plumer, Rector of Elstree.
Elected May 26.

1854.

166 The Hon. and Rev. Robert Liddell, Incumbent of St. Paul's, Knightsbridge, and St. Barnabas, Pimlico.
Elected February 27.

167 The Right Rev. George Augustus Selwyn, D.D., Lord Bishop of New Zealand.
Elected an Honorary Member, May 29, being a guest of the Society.

168 George Edward Adams, Esq., M.A.
Elected May 29.

169 John Gellibrand Hubbard, Esq., M.P., Governor of the Bank of England.
Elected May 29.

170 The Right Rev. Samuel Wilberforce, D.D., Lord Bishop of Oxford, Chancellor of the Order of the Garter, Lord High Almoner to the Queen.
Elected December 11.

1855.

171 The Right Hon. John Robert Mowbray, M.P., Treasurer of the Society for the Propagation of the Gospel.
Elected May.

1856.

172 The Ven. Anthony Grant, Archdeacon of St. Alban's.
Elected December.

173 George Richmond, Esq., R.A., one of the Commissioners for the National Gallery.
Elected December.

174 The Right Rev. Aubrey George Spencer, D.D., Lord Bishop of Jamaica.
Elected an Honorary Member, December.

1857.

175 Sir William Heathcote, Bart., M.P. for the University of Oxford.

176 The Rev. W. J. Copeland, Rector of Farnham, Essex.

1858.

177 Sir Frederick Rogers, Bart.

ALPHABETICAL INDEX OF THE MEMBERS

OF

"NOBODY'S CLUB."

Aberdeen, Bishop of, 32.
Adams, G. E., Esq., 168.
Adolphus, J. L., Esq., 153.
Ainger, Rev. T., 150.
Alderson, Baron Sir E. H., 126.
Andrews, Very Rev. Gerard, D.D., 44.

Baddeley, E., Esq., 145.
Barbadoes, Bishop of, 83.
Barnwell, C. E., Esq., 96.
Bayley, Ven. H. V., D.D., 120.
Benson, Rev. C., 100.
Berens, H., Esq., 23.
———, Ven. E., 30.
Boucher, Rev. Jonathan, 5.
Bowdler, John, Esq., 2.
———, Rev. T., 41.
———, J., Jun., Esq., 42.
Bowles, John, Esq., 17.
Brett, Rev. G. J., 127.
Browne, Rev. R. W., 129.
Burney, Ven. C. P., D.D., 77.
———, Rev. C., 147.
Burrell, H., Esq., 53.

Calcutta, Bishop of, 61.
Calverley, T., Esq., 21.
Cambridge, Ven. G. O., 57.
Campbell, Rev. A. M., 17.
Chandler, Very Rev. G., 108.
Chester, H., Esq., 155.
Churton, Ven. E., 156.
Coleridge, Right Hon. Sir J. T., 80.
Connop, N., Esq., 119.
Cooper, Rev. A., 116.
Copeland, Rev. W. J., 176.
Cotton, W., Esq., 85.
Crawley, C., Esq., 58.
———, G. A., Esq., 75.
Cumming, J., Esq., 40.

Dalton, Rev. C. B., 130.
Delafield, J., Esq., 115.
Douglas-Gresley, Sir A., 81.
Du Cane, Rev. H., 64.
———, R., Esq., 154.
Dunning, G., Esq., 12.
Durham, Bishop of, 33.

Egerton, E. C., Esq., 139.

Frere, John, Esq., M.P., 22.
———, G., Esq., 34.
———, William, Esq., 35.
———, Rev. Temple, 112.
———, Bartholomew, Esq., 124.
———, Rev. J., 128.
———, B. J. L., Esq., 162.
Fuller, Rev. T., 90.

Gardner, Rev. L., D.D., 76.
Gibbs, G. H., Esq., 111.
———, H. H., Esq., 157.
Gifford, John, Esq., 9.
Grant, Ven. A., 172.

Gunning, Rev. P., D.D., 24.
———, J., Esq., 37.

Hale, Ven. W. H., 148.
Hall, Rev. T. G., 164.
Harrison, Ven. B., 136.
Hawkins, E., Esq., 103.
———, Rev. E., 141.
Heath, Rev. W., 16.
Heathcote, Sir William, M.P., 175.
Henley, Lord, 106.
Herringham, Rev. W., 67.
Hodgson, Very Rev. Robert, D.D., 45.
Hook, Very Rev. James, 68.
Horne, Rev. W., 6.
Howarth, Rev. H., 161.
Hubbard, J. G., Esq., M.P., 179.
Humphry, Rev. W. G., 163.

Inglis, Right Hon. Sir R. H., 117.
Iremonger, Rev. F., 59.

Jamaica, Bishop of, 174.
James, Rev. E., 98.
Jelf, G., Esq., 105.
——, Rev. R. W., D.D., 151.

Kenyon, Lord G., 25.
———, J. R., Esq., 131.
Kindersley, Vice-Chancellor Sir R. T., 146.

Latham, J., Esq., M.D., 39.
———, J., Esq., 50.
———, P. M., Esq., M.D., 55.
Leighton, Rev. F. K., 137.
Lichfield, Bishop of, 72.
Liddell, Hon. and Rev. R., 166.
Llandaff, Bishop of, 104.
Locker, E. H., Esq., 65.
London, Bishop of, 84.
Lonsdale, Rev. J. G., 149.
Lyall, Ven. W. R., 73.

Manley, Rev. J., 79.
Manning, Ven. H. E., 144.
Markland, J. H., Esq., D.C.L., 109.
Marriott, G. W., Esq., 29.
———, Ven. F. A., 132.
Matthew, Rev. G., 70.
Moore-Brabazon, Rev. J., 142.
Moray and Ross, Bishop of, 143.
Mowbray, Right Hon. J. R., Esq., M.P., 171.
Murray, C. K., Esq., 133.

Nelson, Earl, 158.
Nepean, Rev. E., 123.
Norris, Rev. H. H., 13.
——, H., Esq., 113.
Nova Scotia, Bishop of, 95.

Oakeley, Rev. Sir H., 86.
Oxford, Bishop of (Lloyd), 78.
———— (Wilberforce), 170.

Palmer, R., Esq., 140.
Park, Sir J. A., 4.
——, J., Esq., 56.
——, Rev. J. A., 87.
——, A. A., Esq., 93.
Parker, Rev. W., 122.
Patteson, Right Hon. Sir J., 69.
Patteson, H., Esq., 121.
Perceval, D. M., Esq., 159.
Petit, L. H., Esq., 28.
Plumer, Rev. C., 165.
Powell, B., Esq., 18.
———, J., Esq., Jun., 36.
———, Rev. H., 46.
———, Rev. T. B., 47.
Prince, Rev. J., 8.
———, Rev. T., 49.

Radstock, Lord, 43.
Randolph, Rev. F., 7.
Reeves, J., Esq., 19.
Rennell, Rev. T., 51.
———, Very Rev. T., D.D., 62.
———, C., Esq., 92.
Richards, Lord Chief Baron, 3.
———, R., Esq., Jun., 48.
Richardson, T., Esq., 14.
———, Sir J., 15.
Richmond, G., Esq., R.A., 173.
Rogers, W. L., Esq., 60.
———, W. Lorance, Esq., 118.
———, Sir Frederick, Bart., 177.
Russell, Rev. J., 101.

Sandford, Rev. B. S., 66.
Shadwell, L., Esq., 31.
———, Sir L., 38.

Sikes, Rev. T., 26.
Sinclair, Ven. J., 135.
Smedley, Rev. E., 91.
Spry, Rev. J. H., D.D., 99.
Stevens, W., Esq., 1.
Strong, Rev. T. L., 52.

Tindal, Sir N. C., 138.
Todd, R. B., Esq., M.D., 152.
Topham, J., Esq., 27.
Tyler, Rev. E., 97.

Vaux, Rev. W., 94.

Walmesley, Rev. T. T., 63.
Walpole, Right Hon. S. H., M.P., 160.
Walters, W. C., Esq., 102.
Watson, Ven. J., D.D., 10.
———, Joshua, Esq., 11.
———, Rev. J. D., 107.
———, T., Esq., M.D., 125.
West, Martin, Esq., 54.
Wigram, Ven. J. C., 110.
———, Vice-Chancellor Sir J., 114.
Winchester, Bishop of, 88.
Wix, W., Esq., 71.
——, Rev. S., 89.
Wordsworth, Rev. Chr., D.D., 134.
Wynn, C. W., Esq., M.P., 20.

Zealand, New, Bishop of, 167.

THE END.

GILBERT AND RIVINGTON, PRINTERS, ST. JOHN'S SQUARE, LONDON.

WORKS BY CHR. WORDSWORTH, D.D.

CANON OF WESTMINSTER.

THE GREEK TESTAMENT,

With Prefaces and English Notes.

I. THE FOUR GOSPELS. *New Edition.* 1*l.* 1*s.*—II. THE ACTS OF THE APOSTLES. 10*s.* 6*d.*—III. ST. PAUL'S EPISTLES. 1*l.* 11*s.* 6*d.*

One more Part will complete the Work. Any Volume may be had separately.

The TEXT of the *Epistles of St. Paul*, arranged in *Chronological order*, and printed in the same *size* and *type* as these Volumes, may be had *separately*, price 5*s.* 6*d.*

THEOPHILUS ANGLICANUS; or, Instruction concerning the Principles of the Church Universal and the Church of England. *Eighth Edition.* 8*s.* 6*d.*

MANUAL ON CONFIRMATION. 1*s.*

S. HIPPOLYTUS AND THE CHURCH OF ROME in the beginning of the Third Century, from the newly-discovered "Philosophumena." 8*s.* 6*d.*

LETTERS TO M. GONDON, Author of "Mouvement Religieux en Angleterre," "Conversion de Cent Cinquante Ministres Anglicans," &c., on the DESTRUCTIVE CHARACTER of the CHURCH of ROME in RELIGION and POLITY. *Third Edition.* 7*s.* 6*d.*

A SEQUEL TO THE ABOVE. *Second Edition.* 6*s.* 6*d.*

SCRIPTURE INSPIRATION; or, On the CANON of the SCRIPTURES of the OLD and NEW TESTAMENT, and on the APOCRYPHA. Twelve Discourses, preached before the University of Cambridge. With a copious Appendix of Ancient Authorities. *Second Edition.* 9*s.*

LECTURES ON THE APOCALYPSE. Preached before the University of Cambridge. *Third Edition.* 10*s.* 6*d.*

A HARMONY OF THE APOCALYPSE, containing a revised Translation of that Book, with Notes. 4to. 4*s.* 6*d.*

THE APOCALYPSE; or, Book of Revelation. The original Greek Text, with MSS. Collations and Fac-similes of Ancient MSS.; an English Translation and Harmony, with Notes; and an Appendix to the Hulsean Lectures on the Apocalypse. 10*s.* 6*d.*

BABYLON; or, The Question considered, "Is the CHURCH of ROME the BABYLON of the APOCALYPSE?" *Third Edition.* 3*s.*

THEOCRITUS, Codicum MSS. ope recensitus et emendatus, cum Indicibus locupletissimis. 10*s.* 6*d.*

ATHENS AND ATTICA. Journal of a Residence there: with Maps, Plans, and Inscriptions. *Third Edition.* Crown 8vo. 8*s.* 6*d.*

GREECE, Historical, Pictorial, and Descriptive. *A New Edition.* Royal 8vo. 1*l.* 8*s.*

INEDITED ANCIENT WRITINGS, copied from the Walls of POMPEII, with Fac-similes. 2*s.* 6*d.*

CORRESPONDENCE OF RICHARD BENTLEY, D.D., Master of Trinity College, Cambridge. 2 vols. 2*l.* 2*s.*

MEMOIRS OF WILLIAM WORDSWORTH. 2 vols. 30*s.*

A DIARY IN FRANCE; mainly on Topics concerning Education and the Church. *Second Edition.* 5*s.* 6*d.*

NOTES AT PARIS. 1854. 4*s.*

LATINÆ GRAMMATICÆ RUDIMENTA; or, KING EDWARD the SIXTH'S Grammar. In usum Scholarum. *Thirteenth Edition.* 3*s.* 6*d.*

KING EDWARD VIth. FIRST LATIN BOOK. The LATIN ACCIDENCE; including a Short Syntax and Prosody with an ENGLISH TRANSLATION for Junior Classes. *Third Edition.* 2*s.*

RIVINGTONS: WATERLOO PLACE.

Also, by the same,

OCCASIONAL SERMONS PREACHED IN WESTMINSTER ABBEY.

CONTENTS OF THE SEVERAL NUMBERS:—

First Series.

1. Counsels and Consolations in Times of Heresy and Schism.
2. On Pleas alleged for Separation from the Church.
3. The Doctrine of Baptism with reference to the Opinion of Prevenient Grace.
4. An Enquiry—Whether the Baptismal Offices of the Church of England may be interpreted in a Calvinistic Sense? Part I. The Doctrine of Scripture compared with the Tenets of Calvin.
5. The Enquiry continued—Whether the Baptismal Offices of the Church of England were framed by Persons holding Calvinistic Opinions; and whether they may be interpreted in a Hypothetical Sense? Part II. Argument from Internal Evidence.
6. The Enquiry continued. Part III. Argument from External Evidence.
7. The Church of England in 1711 and 1850.
8. The Church of England and the Church of Rome in 1850. Conclusion.

Second Series.

9. Diotrephes and St. John; On the Claim set up by the Bishop of Rome to exercise Jurisdiction in England and Wales, by erecting therein Episcopal Sees.
10. St. Peter at Antioch, and the Roman Pontiff in England.
11. The Christian Soldier, a Christian Builder.
12. On a Recent Proposal of the Church of Rome to make a New Article of Faith. (The Immaculate Conception.)
13. On the Authority and Uses of Church Synods.
14 & 15. On Secessions to the Church of Rome. 2*s.*
16. On the Privileges and Duties of the Christian Laity. Conclusion.

Third Series.

17 & 18. On the Great Exhibition of 1851.
19. On Secular Education.
20. On the Office of the Holy Spirit in Education.
21. On the Use of the Church Catechism in National Education.
22. On an Education Rate.
23 On Intellectual Display in Education.
24. Early Instruction.

Fourth Series.

25–33 On the History of the Church of Ireland.

Fifth Series.

34. Religious Restoration in England—Introductory: On National Sins, Judgments, and Duties.
35. Census of Religious Worship.
36. The Episcopate. On Additional Sees.
37. The Diaconate.
38. Tithes, Endowments, and Maintenance of the Clergy.
39. On Church Rates.
40. On Divorce.
41. Restoration of Holy Matrimony.
42. Hopes of Religious Restoration. Conclusion.

Sixth Series.

43. On the Immaculate Conception.
44. The Christian Sunday.
45. The Armies on White Horses; or, the Soldier's Return.
46–49. On the Acts of the Apostles as applicable to the Present Times.
50. On Marriage with a Person Divorced.

Seventh Series.

51. A Plea for India.
52. On the Additional Service in Westminster Abbey.
53. On "the State Services."
54. On the Inspiration of the Old Testament.
55. On Marriage with a Deceased Wife's Sister.
56. On the Atonement.
57. Elijah an Example for England.

*** *Any Volume, or any Number, may be had separately.*

RIVINGTONS: WATERLOO PLACE.